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Chronicle

Home News.—In the recent news, prominent speeches by public men have occupied the center of attention. On April 21, Vice-President Dawes continued his announced

struggle to change the Senate rules.

Speech-making His purpose in making these speeches, he says, is to force the change upon

the Senate by bringing public opinion to bear upon the Senators in their individual districts. A more important speech was that of President Coolidge on April 20, in which he emphasized the necessity of restricting immigration and reaffirmed the American policy of local self-government. On the question of immigration, the President defended our present policy of restriction on public grounds of national expediency and the manifest inability of the country to assimilate the large flow of foreigners which would have followed upon the war and the disturbed conditions in Europe. On April 23, ex-Secretary Hughes addressed the American Society of International Law. This address was chiefly remarkable for Mr. Hughes' proposal to initiate a series of international conferences. He instanced the Pan-American Conferences as a most useful precedent in its regard. He now wishes to extend the same idea to the whole world with the

purpose of re-stating, amending and enlarging the universal law. In such a conference international law would be treated as obligatory and the nations would meet each other on an equal footing. This speech is looked upon as significant of a large portion of American public opinion. In some quarters, however, Mr. Hughes' arguments are taken as indirectly opposed to the World Court, though Mr. Hughes expressly disclaimed opposition to either that plan or the Geneva Protocol.

On April 24, at Great Falls, Montana, ended a case which had national political significance, being the acquittal of Senator Wheeler of the charges that while a Senator,

Acquittal of Senator Wheeler he represented an oil operator in litigation pending before a Government department. Mr. Wheeler was represented by his colleague from Montana, Senator Thomas J. Walsh. The jury was out almost two hours but deliberated only ten minutes. This verdict merely confirms the findings of the Borah Committee which inquired into the case. In many quarters the case though pressed by the Government, was looked upon as a matter of political reprisal, since Senator Wheeler was chiefly instrumental in the investigation of the Department of Justice under Mr. Daugherty.

Bulgaria.—The most contradictory and extravagant reports have been published during the past week regarding the Bulgarian situation. Owing to the strict censorship of the press the precise facts

Suppressing the Revolution cannot be ascertained, but a safe estimate can be given of the general trend of events. The stories of enormous mass murders in revenge for the Communist atrocities are certainly unfounded. The truth is that some of the revolutionary leaders who resisted arrest were shot by the police. A number also were executed by military tribunals. The Bulgarian Premier insists that the total number of arrests throughout the country does not exceed 1,500. He further asserts that no one was put to death without due trial. "The fate of those involved in the bombing of the Sveti Kral Cathedral is in the hands of justice. If there have been persecutions, which I cannot admit, the authors thereof will be prosecuted and judged." The virtual imprisonment of King Boris by Nationalist authorities is also emphatically denied. The violent political factions in the country largely gave rise to the confusion of which

Moscow availed itself for its own ends. The agrarians, who were thrust out of power by the existing regime, apparently were glad to avail themselves of the help afforded by the plotting Reds, who are always ready to assist any revolutionary group. Some of the exiled Agrarians have further been carrying on their revolutionary activities outside of the Bulgarian borders in co-operation with the Bolshevik agents. Hence a more or less strained situation arose between Bulgaria and neighboring countries. The latter moreover were troubled by the permission given the Bulgarian Government temporarily to increase its militia by 7,000 men. But it is not likely that serious international difficulties will result from the serious internal disturbances.

Canada.—The diplomatic negotiations begun in 1921 between the United States and Canada concerning joint action for the improvement of the St. Lawrence River

Development of St. Lawrence from Montreal to Lake Ontario have been successfully concluded. A final

agreement has been reached to refer the proposals to a Joint Board of Engineers, consisting of three American and three Canadian members; further action of the two Governments will be dependent upon the report of this board which is to be presented not later than April 30, 1926. The projected improvements of the St. Lawrence are designed to give access of maritime commerce to the Great Lakes and to develop water power for use on both sides of the border. At the present stage of progress the expenditure necessary for the improvements is estimated at about \$300,000,000. In June, 1924, an army board presented a possible plan of development of the waterway; according to this report the completion of a channel with a depth of twenty-five feet between locks in the St. Lawrence would cost approximately \$250,000,000. The Joint Board is directed to consider the advisability of this plan and to report on other alternative schemes, such as that advocating the construction of lateral canals where the rapids interfere with the passage of vessels. Information from the board is sought concerning estimated costs of the various plans, estimated costs for improving the river for navigation alone and for water power alone, effects of the projected plans on water levels near Montreal and near the Great Lakes, and effects of present diversions of water, licensed by either the United States or Canada, upon the natural water level along the St. Lawrence. Two further queries submitted to the Board seek information in regard to the construction of the projected works under the technical supervision of an international board and in regard to their maintenance and operation by such a board. Secretary Kellogg has made public a great amount of diplomatic correspondence that has been carried on between the United States Government and Canada, represented by the British Ambassador, since the project was first considered.

Czechoslovakia.—The law regulating holy days and holidays, to which reference has previously been made here, has now been enacted. The Popular party assumed

Abolishing Holidays an attitude of toleration, but made clear its sentiments by leaving during

the taking of votes. The new law abolishes the holidays enjoyed by the people on the day immediately following Christmas, Easter and Pentecost, and on other occasions. To their surprise the Socialists soon found that even their own following was not in sympathy with this diminution of their leisure days. To appease the discontented people another law was, therefore, added making it imperative upon employers to grant their workingmen an annual vacation with pay for six consecutive days, provided they have been engaged by the same employer for longer than one year. After ten years in his service seven days must be granted them, and after fifteen years eight days. But this subterfuge on the part of the "Progressives" failed to answer their purpose, since many working people had already enjoyed a yearly vacation of several days by agreement with their employers, while all object to the loss of the holidays that had been distributed at suitable intervals throughout the year. In any case the workers have lost more than they have gained. Hence, as a further development the "Progressives" expressed their willingness to compromise by restoring the holiday following Christmas, Easter and Pentecost, if the Holy See will agree to abolish or transfer to the following Sundays three of the ecclesiastical holy days of obligation. Negotiations towards this end have even now begun. Greed and hostility to the Church are of course the reasons that prompted all these arrangements, and not the welfare of the working people. Other laws recently passed have to do with the transition from one religious denomination to another and with the use of cemeteries by members of various denominations.

France.—The week beginning Sunday, April 19, has been a stormy one in regard to the politics of the country, with violent scenes in the Chamber of Deputies and with

Painlevé Opens Parliament political murder in the streets of Paris.

On Tuesday, April 21, the newly formed Painlevé Cabinet made its debut before the nation. This first session of the Chamber of Deputies under the new Government was marked by bitter opposition to the presence of Finance Minister Caillaux among the members of the Cabinet, and when Premier Painlevé, with Caillaux and Briand near him, arose to address the Chamber in order to set before the deputies the policy of his Government, he was interrupted with cries from the Right of "Amnesty for Lenoir and Bolo Pasha" and "Caillaux, get up the dead!" Even the Premier was not spared, and recalling his brief period of war-ministry during which the disaster of the Chemin des Dames took place, the Communists from the Left joined the Nationalists of the Right in reminding him of

what they considered his responsibility for that defeat. This was but a beginning. After the Premier had taken his seat, one after another the speakers of the Right ascended the rostrum and condemned in the strongest terms the presence in the Cabinet of a man whom Clemenceau threw into prison for his activities and attitude during the war. M. Caillaux was quiet during this whole trying procedure, and although he showed certain signs of irritation and rising temper, only once did he attempt to rise, but was prevented by Premier Painlevé, who took up the defense of his colleague.

Finally M. Caillaux himself rose, not to answer his accusers, but to lay before the assembled deputies the policy he intended to follow in straightening out the finances of the country. The first step he considered essential was that the advances of the Bank of France to the State should not be increased. Then, he would avoid any system of consolidation of bonds such as had been suggested. Every effort would be made to get the 1925 budget voted as soon as possible. There was enormous confusion, he said, in the finance ministry and there had been abuses, but he did not wish to exaggerate the gravity of the situation. On the whole the majority of the Chamber of Deputies showed that it was willing to forget Caillaux's past if he could render present service to his country in settling the problem of its finances, for it passed a vote of confidence in the Government by a majority of 304 to 218.

The session of the following day, Wednesday, was hardly less boisterous, and before it ended a deputy had been thrown out of the Chamber. The Left proposed

Herriot former Premier Herriot as President *President of the Chamber* of the Chamber. The Right said they

would not oppose any member whose name would be put forward. But when the time came to vote the whole Right abstained, causing the absence of a quorum, so that all the voting had to be gone through again. This waste of time was just what the Right wanted, growing more determined now in its opposition, and endeavoring to frustrate all actions of the Government. On the next vote Herriot, backed by every single deputy of the Left, was elected President. But M. Balanant, one of the most persistent of the Right deputies, installed himself behind the President's chair and maintained a policy of acrid opposition and obstruction. Upon his refusing to resume his seat several Socialists rushed up to him and threw him physically from the tribune.

There has also been trouble outside the Chamber, resulting in the death on the streets of Paris of three Nationalist youths. A group of young men belonging to M.

Nationalists Millerand's Nationalist League on *Murdered* leaving a political meeting late Thursday night, April 23, in which a num-

ber of Socialists and Communists took part, were fired upon from behind by a crowd of Communists. Three were killed and eight wounded. Eyewitnesses alleged

that they heard a Communist leader give the order to fire and they maintained further that the young Nationalists were not armed, not even with canes for self-protection. The police have given the same testimony. This calamity had its reverberation in the Chamber where each of the deadly antagonistic groups, the Nationalists and the Communists, tried to fix the responsibility for the affair on the other. Evidence was sifted and witnesses were questioned. There was warning sounded on the part of certain deputies of a general Communist peril and as a result of the outrage Communist headquarters were raided by the police. In the Chamber Premier Painlevé, while castigating the perpetrators of the violent attack, put in a plea for the quieting down of the political excitement which, he said, had been at white heat ever since the end of the war.

Germany.—By a plurality of almost 900,000 votes Field Marshal Paul von Hindenburg was elected President of Germany. He is the first President to be elected

Hindenburg President by popular vote, since President Ebert was appointed by the National Constituent Assembly. The approximately

final counting of the ballot gave Hindenburg 14,640,000 votes; Marx, 13,740,000 and the Communist Thaelmann, 1,789,000. The large vote cast for the Communist leader took approximately 1,000,000 Republican votes from Marx which else would easily have sufficed to defeat the Monarchist candidate. Immediately after the election the Communists began a factory-to-factory agitation for a general strike against Hindenburg's election, but little attention was paid to them. Fully as many women voted as men, the total vote being approximately 31,500,000. Hindenburg received 4,000,000 votes more than had been cast for the Nationalist candidate Karl Jarres in the preliminary election, showing how the popularity of the veteran General decided the day in his favor. And yet it must be borne in mind that he is a minority choice, considering the grand total of the votes cast, and so will of necessity be forced to act cautiously. That such was his determination from the first was already made clear in his pre-election utterances. The result of the ballot does not therefore cause the consternation in foreign countries that was expected. It is thought probable that there will be little change in the foreign policy of Germany. Von Hindenburg himself has made it sufficiently clear that such is not his intention. At home his strength will lie with the capitalists and the farmers.

Great Britain.—Reconstruction of the House of Lords has been left in abeyance for several years though the Asquith Ministry, at the time of the passage of the

Reform of Upper House Parliament Act, had declared that the reform of the Upper House was a matter that brooked no delay. Since that time the succeeding Ministries have consistently avoided taking any further steps in the accepted reform.

Recently, however, the Conservative Government announced its intentions of submitting the question of the Upper House to a Cabinet committee. Following this statement of the Government, Lord Birkenhead outlined before the House of Lords the kind of reform that he would advocate. He made it clear that he was expressing a personal opinion and not that of his colleagues in the Ministry; likewise, that he was not urging the repeal of the Parliament Act which is still deplored by the peers but in general accepted by them. According to Lord Birkenhead's plan the present number of legislative peers would be reduced from 700 to 300. These would include 120 peers who had held high office and 180 who would be chosen by the entire body of peers. In order to assure the representation of the existing Government in the Upper House a certain number of Lords of Parliament, not necessarily of hereditary rank, would be nominated by the Prime Minister. What might be regarded as an amendment to the Parliament Act is the suggestion that a joint committee of the two Houses be organized to decide disputes as to whether or not a measure was a money bill. Ministers, moreover, would have the right of audience in both Houses. Though the reform of the House of Lords is again being discussed there is little likelihood that the problem will be dealt with promptly.

Ireland.—Approval without division has been given by the Dail to the Siemens-Schuckert plan for the electrification of the Shannon River. As noted in these columns on April 18, a board of four

*Dail Approves
Shannon Scheme* Continental electric engineering experts had reported favorably, though with slight modification, upon the hydro-electric project as designed by the German firm. Mr. McGilligan, Minister for Industry and Commerce, who presented the Government's view on the matter to the Dail, has been highly commended for his masterly exposition of the proposed undertaking. He stated that the cost of the work was estimated at £5,200,000; this amount, though binding on the Siemens-Schuckert firm, is not necessarily to be considered the minimum expenditure. In the course of his address, Mr. McGilligan took occasion to answer in detail the economic and financial objections that are being urged in favor of delay and reconsideration. Most of these came from members of the Farmers Party who were unwilling to accept the experts' conclusions. They were likewise opposed to the project because of the drain which it will induce on the treasury. It is planned to proceed on the principle of partial development, the Government undertaking to finance the Siemens-Schuckert concern. Opposition to the scheme is vigorous in certain quarters, but on the whole it has been accepted optimistically and preparations are being made to expedite the undertaking.

Portugal.—A revolutionary movement in Portugal broke out suddenly and was repressed almost as swiftly.

The Revolution The first reports came on Saturday evening, April 18; by Monday the spasmodic affair was over. On account of the strictest censorship it was at first difficult to get at the details of the fiasco, but later reports have contained the following:

The movement was led by Major Filomeno Camara and followed by certain units of artillery, engineers and cavalry under the immediate command of Lieutenant Colonel Raul Esteves. They concentrated Saturday morning, April 18, at the Paco da Rotundo in Lisbon and their leaders called upon the Government to resign. Hand-to-hand fighting took place in various quarters of the city and grenades were thrown in the streets to the wounding of a certain number of civilians.

The President of the Republic, Senor Teixeira Gomez and the Cabinet took refuge in the Carmo barracks to arrange plans of defense. Fortunately, the Government was able to call to its aid a large number of the loyal troops. These surrounded the Paco da Rotundo where the greater part of the rebels were gathered and after some fighting gained the upper hand. And although that night the boom of canon sounded in the city and the streets rattled with the noise of moving cavalry, the dawn of Sunday morning saw the revolution completely under control and the following dispatches told of its suppression. The ordinary business and traffic of the city was interrupted at no time during the excitement. The reports of the total casualties are but 15 dead and 200 wounded. The insurgent forces amounted to about 1,200 men with a dozen pieces of artillery.

Although the military leader of the movement was Major Camara and Colonel Esteves, were also thrown all the trouble is said to be Premier Cunha Leal, who now rests behind prison bars. The two nationalist leaders, Major Camara and Colonel Asteves, were also thrown into prison. The last reports say that the Nationalist Deputy Garcia Loureiro has also been put under arrest. On Friday, April 24, President Gomez, who has served the Republic for a year and a half, handed in his resignation, but Congress refused to accept it.

The situation in Mexico is vaguely known to most Americans as one in which the Catholic Church is not receiving a "square deal." What is not known at all, apparently, is that this situation is created not by President Calles, but by the Mexican Constitution itself, as framed in 1917. Accordingly the Editor of AMERICA asked Father de Heredia, a well-known Mexican, to present a study of the Mexican Constitution from the standpoint of religious liberty. This article will appear next week, and is certain to prove of intense interest.

There will be other articles from Dr. James J. Walsh, John Wiltby, Eugene Weare, and Father Francis X. Talbot, S.J.

After Tikhon—What?

CAPTAIN FRANCIS McCULLAGH

THE death of Patriarch Tikhon is a severe blow to the Russian Orthodox Church, first because Tikhon was an outstanding figure, and secondly because there was no doubt about his having been canonically elected by a body of ecclesiastics who were not subjected to any pressure on the part of the civil power, and who were certainly representative of the Russian Church. I refer to the Convocation of Bishops which met in the Kremlin on August 15, 1917.

Will any similar body of free and independent ecclesiastics meet again in Moscow so long as the Bolsheviks are in power, in order to elect Patriarch Tikhon's successor? I doubt it. The Bolsheviks will never permit such a body to meet, though quite possibly they may permit the coming together of a bogus synod like the Red *Sobor* which met in Moscow in May, 1923, in order to unfrock the late Patriarch. Of that body Tikhon himself said: "Out of sixty-seven Bishops who were present at the Council, I know only ten or fifteen." The others were nominees of the "Living Church," unconsecrated, uncanonically appointed in place of the Bishops who had been deprived of their dioceses and sometimes thrown into prison for their loyalty to the Patriarch. During the year 1923, no less than eighty-four bishops were thus driven from their Sees. At the Red *Sobor*, these pseudo-Bishops outvoted the Tikhonites, and if they ever come together to elect a Patriarch, they will probably outvote the Tikhonites again. The prospect is undoubtedly gloomy. One sees only confusions and jealousies and further schisms.

Most probably the Bolsheviks will try to prevent the election of any Patriarch, for they have frequently proclaimed their hostility to the Patriarchate on account of its resemblance to the Czarist system. They would much prefer to have no Church in Russia; but as they now see that they cannot destroy the existing Church all at once, they would sooner it were ruled by a synod than by a Patriarch. And, thanks to Bolshevik suggestion, the "Living Church" is ruled by a synod, "the Sacred Synod" they call it, which is supposed to deal with spiritual matters only. The temporal affairs of the "Living Church" are handled by the "Supreme Church Administration," a miscellaneous collection of ecclesiastical rebels united on one point only, opposition to the old National Church. Mr. Vladimir N. Lvov, a layman who was Procurator of the "Most Holy Synod" under Kerensky, and who is now a tool in the hands of the Reds, is a member of this "Supreme Church Administration." Before the end of this article I shall have occasion to speak of Mr. Vladimir N. Lvov again.

Among the Tikhonites there also exists a synod and an

administrative body, the former being called the Holy Synod and the latter the "Supreme Church Council."

In spiritual matters affecting the Church, the Patriarch must take the advice of the synod; and in temporal matters, the advice of the council, but unfortunately both synod and council have now dwindled down to two or three aged and very timid Prelates. Bishop Hilarion, the only strong man among them, has been exiled to the Polar Circle by the Bolsheviks who feared that he would become Tikhon's successor in the Patriarchal chair.

Did Tikhon appoint a successor during the three days he lay dying? It would not help much if he did, for he appointed a substitute on May 12, 1922, when under house-arrest and therefore unable to administer the Church, but the Bolsheviks prevented this substitute from coming to Moscow. Tikhon's choice on that occasion was Agafangel, the aged Metropolitan of Yaroslav; and if somebody else is appointed this time, he will probably share the fate of Agafangel, who was thrown into prison and made no attempt whatever to exercise the ecclesiastical powers that had been entrusted to him.

In November, 1923, the Rt. Rev. Herbert Bury, Anglican Bishop of North and Central Europe, visited the Patriarch in Moscow and was so impressed by the frailty of his appearance and by the danger in which the Orthodox Church would be placed in case the Patriarchate fell again into abeyance, that he strongly urged Tikhon to lose no time in nominating his successor. But it is doubtful if Tikhon could have done so. In nominating Agafangel to act temporarily in his place till a *Sobor* could be summoned, the Patriarch availed himself of a regulation made on November 7, 1920, by the remnants of the Supreme Church Administration, made, in other words, by Tikhon himself, Bishop Hilarion, and one or two other Prelates, for at the date mentioned, the Patriarch was under arrest and only a few of his ecclesiastical subordinates had access to him. Even as early as April, 1920, when I visited him myself, he was under house-arrest and attended by only two or three faithful priests. There was nothing to prevent Tikhon and those priests from promulgating a similar ordinance empowering a Patriarch to appoint his successor, but a Patriarch so appointed could hardly be expected to enjoy the amount of prestige and confidence and popularity which Tikhon enjoyed, and indeed his appointment would be invalid. Only election by a full synod of Bishops can in the absence of specific directions by a *Sobor*, make a Patriarch, whom Orthodox Russians will regard as really a Patriarch.

Considering the venerable age of the Russian Church,

it is surprising how vague and lax are its rules regarding the convocation and composition of Church Councils and the election of Patriarchs: the reason being, of course, that from the year 1721 to the year 1917 there was no Patriarch in Russia and no General Council of the Church. When a Council did meet, in 1917, it acted as if a period of perpetual peace had dawned on Russian Christendom, and as if the only danger to be guarded against was autocratic action on the part of the Patriarch. Blind to the signs of the times, it was filled, not with the Holy Spirit, but rather with the naive, optimistic spirit which inspired Kerensky; which led him to imagine that the principal task of a statesman should be to weaken authority in civil life, in the army, and in the Church, which finally led him over the precipice at the foot of which his political corpse is now lying.

This Council or Great *Sobor* of 1917 declared itself, the All-Russian *Sobor*, to be the supreme ruling body in the Church; and insisted that the Patriarch was responsible to it for all his acts, exactly as, in England, a Prime Minister is responsible to Parliament. It decreed that in temporal matters the Patriarch should govern with the Supreme Church Council, and in spiritual matters with the Holy Synod. It also decreed that all ecclesiastical offices should be filled by election, and that laymen were eligible for election to all the governing bodies of the Church, from the Parish Council to the Supreme Council. Even in this *Sobor* there were many laymen, for every 200 parishioners were represented by two laymen as well as by two priests. The All-Russian *Sobor* was, therefore, too large, unwieldy and undisciplined, to be hastily brought together in times of crisis, yet it insisted that the Patriarch should call it once every three years: here again we have the idea of parliamentary Government being applied to Church matters. It is now eight years since it last met, and there is no prospect of its ever meeting again, so long as the Bolsheviks remain in power.

It is a significant fact that its deliberations were guided by the layman, Vladimir N. Lvov, whom I have mentioned above as being now the agent of the Soviet Government in the "Supreme Church Administration," and who is a political busybody of no theological learning and little belief in Christianity. This functionary pompously announced, in July, 1917, that greater and more significant changes had been effected in the Church during the preceding month than during the previous two hundred years. Those changes amounted to a revolution, he proudly declared. Real ecclesiastical reforms are not announced in such language or by such people; and it is not surprising that, while trying to make the Patriarch into a constitutional ruler, the Great *Sobor* should have neglected to take precautions against the tempest that was coming, should have neglected, during the short respite allowed it, to strengthen the discipline of the Church, to concentrate more power in the hands of its Supreme Pontiff, to facilitate the election of Patriarchs in time of crisis and perse-

cution; to make very clear the powers of the synod, and the Supreme Church Council; and, above all, to approach the Great Patriarch of the West.

Naturally, the whole Protestant world approved extremely of the radical policy the Great *Sobor* was following, and not only did messages of congratulation pour in on the Assembly but some enthusiastic pastors from England and America even went so far as to address the assembled Prelates in the hall where they were deliberating. Yet the action of these Russian Bishops is now seen to have been foolish. How different was the action of the Vatican Council in 1870, just at the outset of that period of European unsettlement whereof the Great War was only the second stage!

The Automobile Tourists

DANIEL J. MCKENNA

IS the automobile making America a nation of gypsies, of nomads riding wherever chance may call them, restrained by no strong ties of local dependence but able to travel from one end of the land to the other upon a day's notice?

This may seem like a far-fetched question. Fortunately, the United States still has millions of home-loving people. To these the automobile has been a benefaction. It has enabled countless families to exchange the stuffy, dust-laden, city apartment for the suburban home. It has given the man, whose duty requires his daily presence in the heart of the city, an opportunity to know the trees and the flowers and the grass and the birds, as he never could have done in the past. It has produced the enormous and almost universal expansion of cities beyond their former limits.

All of this can be attributed to the motor-car. Mr. John Smith, when his day of clerking or laboring is done, can seat himself at the wheel and return to his rustic mansion, where the boxwood hedge, the Dorothy Perkins rose and the shimmering asparagus-bed occupy his morning and evening hours. Such a plan could never have flourished in the old days, when people relied upon horses and street-cars. And to the extent that persons of John Smith's domestic tastes find relief from the dirt and noise and foulness of the city, the automobile must be considered a blessing.

But there is another type of citizen, who may be called Richard Jones and whose number is as the leaves on the forest floor. He cares little about owning his own home. He may be clerking beside John Smith or working at the same counter with him; he may be laboring in the same shop or yard; he may even be earning more money than does John Smith; but his instinct for spending all that he earns, and more, prevents him from ever attaining the solidity of his more prudent neighbor. Richard Jones is the drifter, the man without bonds of loyalty to one spot of earth, the man who comes or stays or goes accord-

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ing to his mood and the local market. And no matter how little money he may possess, no matter into what financial straits he may be forced, no matter how badly the butcher, the grocer and the landlord may be worrying about what he owes them, this Richard Jones always has his motor-car.

It may not be much of a car. Its age may be prehistoric, as the age of an automobile is reckoned. The deformities of its body may be esthetically appalling. Its motor may be suffering from mechanical T. B., arteriosclerosis and angina pectoris. Its lights (usually the headlight on the left, the one which marks the outer edge of the approaching car on a dark night), may be blind. Its tires may be flabby and its wheels addicted to St. Vitus' dance. Yet, in spite of all this, it is a car and one which can carry its owner from Boston to Hollywood and from Duluth to Tampa. In its unlovely tonneau, he and his family can wedge themselves between such household impedimenta as they may own and travel from anywhere to anywhere else.

Apparently, no matter how improvident a man may be in other respects he finds it possible to acquire, honestly or otherwise, and to operate, an automobile. This has led to some interesting complications. There is the natural feeling of resentment at being rudely passed on the road by a contraption that resembles your own fine sedan only in the fact that it has four wheels and an engine. Then there is the economic objection to placing in the hands of irresponsible persons an instrument not only of transportation but of destruction. In the early days of this century, some of the courts seemed to take the view that the automobile was a dangerous weapon.

They were not so badly mistaken, after all. In the hands of an ignorant, unskilled or reckless driver and in the congestion of modern traffic, the automobile is a very dangerous weapon. It can kill, maim and injure as neatly and as thoroughly as any bullet or knife or bomb. A fifth-hand, worn-out, asthmatic fossil can run down a child or destroy a show-window or rip the side from an imported limousine and the injured person may find himself without remedy because the owner of the offending vehicle is execution-proof. Legislators have observed this condition and have tried to remedy it. There has been a certain amount of agitation for laws compelling the owners of motor-cars to carry insurance so as to indemnify those whom their cars may injure. This plan seems hardly workable. But it is evidence of the existence of a serious problem, the problem of the man who has no property except an old automobile, probably worth less than one hundred dollars, with which, nevertheless, he can do more damage than he can hope to pay for.

This is the kind of man who is now able to move himself and his family so extensively. He can hardly be called a tramp. He is neither a beggar nor, necessarily, a loafer. He is just the improvident one, the one who works for a few weeks or months until his factory closes

or lays him off or until his foot itches for the pressure of the accelerator on the open road. He always existed. He always was numerous. But in former days his wanderings were greatly limited. He might leave his home in New York State for the golden streams of Sacramento but the journey was a perilous one, of months in springless wagons, of Indian raids, of griping hunger and burning thirst. If he had the initial stamina to commence such a trip, if he had the grit to endure the heart-breaks which accompanied it, there probably was stern stuff in him, good stuff for the making of a pioneer citizen.

But times are different. The weakling descendant of this same pioneer can ride over the same trails at thirty miles an hour and without serious discomfort. The old, frontier, stick-at-any-cost spirit may not be dead—it is never dead when the occasion summons it—but it is certainly dormant. The man who works from day to day, with hardly any thought or provision for the future, has lost one of the sternest reasons for economic prudence, the fact that he could not move very far from a given locality without great difficulty. When the factory shuts down in the North, he now can travel West or South and try to sell real estate. At first sight, this may seem a blessing, since he can always carry his labor to the field which needs it. In practise, the result is not so perfect. Close observers cannot see where the present-day nomad is any better off, financially or economically, than his stationary forbears. The cost of necessities and of the luxuries which were unknown to his father but without which he feels that he could not exist, have more than matched the increased income. It is hard to see wherein the thousands of persons, without visible assets except their motor-cars, who have been turned back from entering the cities of California or who have been given their expense money upon condition that they return to their homes in the East or Middle West, are any better off than if they had never owned an automobile at all.

I hope these reflections are not misunderstood. There is no use trying to prevent people from owning automobiles and from riding when and where and how they please. The motor-car is an established fact. It is here to stay. It has many good points in its favor. But it has other qualities not so good. One of these is the temptation which it offers to its owner to become a wanderer. Unless he is blessed with a well-balanced domestic temperament, it is apt to produce in him something of the state of mind of the Moslem, who says: "Aliah makes all things easy." It facilitates the loosening up of what some people are old-fashioned enough to call "responsibility" by furnishing an easy instrument of escape from this out-of-date concept. This condition may pass or be remedied in the future. As yet, it has not become so prevalent as to threaten the existing manner of life. But it does exist to a large degree and must not be overlooked in an economic survey of the nation. And what of the religious and moral aspect of the problem?

The Negro Helps His Own

WILLIAM M. MARKOE, S.J.

IT has been estimated that the Sisterhoods engaged in Catholic education are equal in value to a billion dollar endowment. A somewhat similar claim may be made apropos the vital worth, to Negro social service and welfare work, of the genuine spirit of cooperation and mutual charity extant among colored people. By means of figures the value of the teaching Sisterhoods has been reduced to dollars and cents. It would be difficult similarly to compute the cost, if it were to be paid for, of the Negro's spontaneous helpfulness to the unfortunate members of his race.

Public and private orphan asylums, hospitals, and homes for the aged are not so extensively nor ably supplied for the Negro, in proportion to his numbers, as they are for white people. The Negro, who does not control the petty politics and private philanthropy which make such institutions possible, offsets the oversight of "white" welfare and social agencies by taking care of his own needy in a manner and on a scale which is unique in our day, but which is truly Christian.

Thousands of Negro homes in the United States house one or more orphans, a destitute old man or woman, or an invalid. Frequently these unfortunates are not of the remotest kin to their benefactors. Often they are utterly unknown until the day on which they are gladly given a refuge. The day after they have found shelter a stranger can seldom distinguish them from the members of the family. Frequently, in the case of an orphan child, the ceremony of a verbal agreement, invitation, or plea on the part of the waif is not deemed necessary nor waited for. Mutual helpfulness seems to be quite commonly understood.

An orphan, whose mother or grandmother has just been buried, will wander into a yard or an alley, play with some of the children of the family, and at night the mother will put it to bed as one of her own, send it to school, and feed and clothe it until of age. An old woman, ejected from her miserable room because she can no longer pay the rent, will step into a dwelling one or two doors beyond, where she will be welcome at her neighbor's fireside and table until she dies. In many instances colored families vie with one another in their efforts to harbor such an abandoned old creature.

Long years of sorrow and suffering have taught them this mutual consideration and wonderfully genuine sympathy. Neighbors are often known to contend for the right to take and rear children left destitute after their mother's funeral. There always seems to be room for one more. The large size of a family seldom destroys the chance of a needy newcomer being cheerfully re-

ceived. If Bethlehem had been a Negro town it is likely that the Christ Child would have been welcome at all the inns and houses of the city.

There are many examples of the practical hospitality of the colored people. Not long ago a colored boy, who had recently been baptized, came to the church and said that his grandmother wanted to see me. The old woman lived with her little grandson in two wretched rooms of a tenement. She eked out a living for herself and boy by taking in a little scanty washing. When I knocked at her door she said: "Fathah, I sho' am glad you come. I want you to meet Miss Annie." When my eyes became accustomed to the dark, I distinguished the wasted form of "Miss Annie," an emaciated old consumptive. The grandmother then explained how that very morning she had stepped out her back door into the biting winter air and had seen Miss Annie groping hungry and homeless through the alley. "Where yo' goin' gal," she had asked her. "I don't much know where my stopping place is," answered Miss Annie. "You jes' come in an' get warm," insisted the other. So Miss Annie came in and has already been living in her new home, in comparative comfort, for several weeks. A third old chair was placed at the poor table and another battered bed was installed in one corner. Now Miss Annie sits by the fire and sings and has something to eat every day. "I jes' couldn't leave such as she out in the cold," explained her hostess confidentially as I bade her good-bye.

Some years ago, on a winter day, I was calling at a Negro home in a little country hamlet to instruct the children of the family. They numbered nine. They lived in great poverty in a poor shanty near the railroad track. It was snowing hard and as the children sat around the stove learning their catechism, one of them spied a tiny colored boy coming down the track through a mantle of white flakes. Without a moment's hesitation the mother sent two of the boys to bring the little stranger into the house. It turned out that he was absolutely alone in the world and did not know where he was going. In a few minutes he, too, was learning his catechism by the fire. He was baptized with his adopted brothers and sisters and lived as one of them for many years, until he was old enough to go to the city to earn his own living. Today he is a grown man and every Sunday can be found at Mass.

In a far western city I was present at the death-bed of a colored man whose wife died a few months later, leaving destitute her little seven year old son. Desiring to put the child in charge of Catholic Sisters, according to the last wish of its parents, I virtually had to kidnap the

boy to prevent three other families adopting him. Coming east myself, I transported this orphan more than two thousand miles to an appropriate place where he could be given over to the care of the Sisters. On the train the porter did his utmost to persuade me to allow him to adopt the child. On my leaving the train he refused my proffered tip of one dollar, saying he would take nothing for serving that little boy. Then he insisted on giving me his name and address so in case I changed my mind I could send the boy to him in Chicago. In several cities that I stopped at, I had to guard that youngster from every colored family that chanced to learn that he was an orphan. He could easily have found a thousand homes along that lengthy journey.

If the city or State suddenly had to care for all the Negro orphans, sick, and aged people, who are now provided for by the gratuitous charity of colored benefactors, it would mean the expenditures of millions of dollars, and one could well doubt whether public institutions, even if they existed in sufficient numbers, could care for these poor people as efficiently and in as kindly a spirit of charity as the Negro is now in great measure providing for his own. Whether this be true or not the American public cannot consider itself excused for its neglect of destitute colored people. If we are pestered by white rather than by Negro beggars upon our streets, it is because the Negro is solving his problems of a social welfare nature in a more efficient, generous, and natural manner than his white fellow-citizens in spite of the latter's vast material equipment and great wealth. In speaking of the superiority of the white race and of the faults and vices of the Negro, let us not forget the colored people's virtue of mutual helpfulness and charity.

The Back-Lot Boy

HAROLD HALL

THIS name was Hiram Young. There is symbolism in his name, for he stood for a group of young Americans who at this time of year are playing in the back lots of the land. They get a bat and ball and make for the back lot after school, and often during school, much to the dismay of teachers and boards of education in the little communities that are the United States.

Hiram Young was receiving the plaudits of his back-lot club for having won his game against another back-lot club—Fontaine Fox can supply the picture—when a stranger stepped up to him and asked him what class he was in at school. This is a very embarrassing question to a real back-lotter coming from a stranger, for the stranger may be a truant officer or a village trustee. Hiram swung his bat over his shoulder, squinted around for the nearest exit, and laconically remarked: "Finishing the eighth." This was not very clear, but the fact was he was ready for high school.

This is the only information the stranger wanted, and

the next day the back-lotters were thrilled to hear that Hiram had a letter asking him to make a trip to Bingtown High School, as the head of the athletic department was sure the courses offered would suit him, and Bingtown High had a wonderful baseball club. Hiram knew that. He and his back-lotters were not sure about what was meant by courses, but they knew that Bingtown High had a great team. Hiram, in brief, went to Bingtown, and in the space of a year he surely kept the "bing" in Bingtown baseball history. In every detail of the game he was good, just a little better with his eye and his hand than his fellows. He had the little more that makes the star; psychologists would call it by a big name. In one season at Bingtown the local press gave him more publicity than was received by any other citizen. And Hiram was only sixteen!

Hiram was now called Hi. The fact is he was hired. I do not mean he was hired to play ball for money. No such thing! That would be professionalism, and Bingtown High would not stand for such a thing. But this is what happened to Hiram.

He was taken in hand by a good friend who explained to him the mystery of courses. Some were difficult, others were not, and Hiram was presented with a schedule of courses, denominated "commercial," which called for the least amount of class time and mental effort. "You see, Hiram," he was told, "you must pass your exams. If you want to play ball you can't have poor marks. The school won't stand for it. You could never make the strict 'classical' or 'scientific' but any dumbbell can make the grade in 'commercial.' It's a cinch." Hiram wanted to play ball. What back-lot boy does not? And his school wanted him to play ball so badly that they hired him to do it by giving him the line of least resistance as his educational ideal. That was the only mental test he got. It was his initiation into American educational methods that are not published in Carnegie reports or discussed in educational conferences. But it is a method that prevails, as everyone familiar with modern high-school athletics knows. In generations past a back-lot boy drifted in to high school, and if he was good in athletics he was helped in many ways. Today he is picked out of the back lot by a scout who is as serious in selecting material as the scout for the major league team. And when he begins his high-school career he is as much a hired athlete as the man playing big league ball.

When Hi reached his last year he was in a position to enter any college in the land. Youths of his age were getting ready for college-entrance exams or for work. But Hiram was in a different position. The colleges, the very biggest, were after him. Letters came to him; he was interviewed; inducements were offered. The boys of Bingtown High who could afford to go to college nearly all went to the nearby university. Nobody went to them, marveling at their class standing, their gifts of pen or tongue, and urged them to go to college, assuring

them they "would be taken care of." Hiram Young the back-lot boy, with a four years' smattering of commercial information that a good business house would give him in six months and made it more than a smattering, was welcome at any big college in the land. There were of course exceptions, but they were not among the very big colleges. He starred through four more years and has graduated into big league ball. His name will be known from coast to coast and of course it is not Hiram Young.

There have been a great many back-lot boys not so fortunate as Hiram. They got the same high school start as he did but there was something lacking and they did not get far. They were known as "High School Phenoms" and they are met in strange places. They are the victims of the system, and the point to remember is that without the system they need not be. There are others, too, who have risen above the system. Distinguished for athletic ability they have kept their eyes on the main thing, have done good work in high school and college, and entered the professions or business, and are doing their part as good citizens. They would say of the system what every honest man would say who knows it. It is all wrong.

It is wrong because the high schools begin by scouting for players. If this were stopped a big step forward would be taken. Making the course of studies fit the athlete, who is practically a child at this time of his life, is more harmful even than hunting up the boys from the back lot. Something could be hoped for if scouting were the only evil. But it is not. Combined with it is the evil of snap courses whereby athletic material is ruined at the start for anything but athletics. So we have the system from back lot to high school to college, and with rare exceptions no big educator in the country is brave enough to take a stand against it.

Periodic outbursts take place. They make good copy for the press and that is about all. A professor of zoology attacks the college athlete and he is answered by the professor of paleontology. Then the alumni get into the discussion and a merry war of words is on. The first thing to remedy the evil is to admit the evil and in all this merry war of words this is scarcely ever done. The spokesman for one college will tell how much cleaner athletics are at his college than at the other colleges. This may be true, but it has nothing to do with the fact that the whole system is wrong.

The sports for any school from the grades to the university should be primarily for the school. At present they are not. They are for the gate-receipts, the city, the town, the alumni, but the rank and file of the school are the last to be considered. Rules are made by athletic conferences and rules are circumvented. Maybe some day there will dawn on the American conscience the very simple idea of sport for sport's sake, of athletics as primarily concerned with the general student body.

A Carnival Contrast

JAMES LOUIS SMALL

IT befell me some weeks ago, but I take it that the incident and its application are not without meaning at any time. Indeed, it may well be that it season our Easter joy with the pungent flavor of penance that is never absent from the wholesome fare that Mother Church sets forth to regale and strengthen her children.

I was drifting down St. Charles Avenue in historic and Catholic New Orleans on the day before the beginning of Lent, the Mardi Gras, or "fat Tuesday," that has come to have a varying symbolism for the people of the United States in general and those of the city in particular. To the children of the town it represents the one great opportunity to go a-masking in guise of Indian, Chinaman, cow-boy, pirate; to the average respectable grown-up, the benison of a day in the open air, with care left behind, and an evening of fairy-land, as floats pass by and rockets flare. To the out-of-town visitor it means a spectacle of country-wide fame, while to the hotel and boarding-house keeper it affords a chance to retrieve past losses by a thrifty raise in rates.

But others were abroad besides innkeepers and merry-makers, domestic and foreign. As I turned into Lee Circle, where the great general of the Confederacy dominates both business and residential districts, a military Simeon Stylites ringed about with spring verdure, I was handed a leaflet by a soberly dressed individual who had, incongruously enough, taken up his stand near a knick-knack shop. "Only another ad," said I to myself, and I began to crumple it with careless fingers. Then I thought better of my intention and opened up the little paper to see what it might be.

"Why God Must Judge Sin and Judge It Eternally." What a bombshell to be projected into the midst of a holiday morning filled with mirth and sunshine. I turned the tract over. It had been issued, so it seemed, from the establishment of the Loizeaux Brothers, Bible Truth Depot, 1 East Thirteenth Street, New York. I had never heard of the Loizeaux Brothers or their Bible Truth Depot and, somehow, I found it difficult to connect one with the other. The members of the race from which they are sprung, once they have quitted the Faith of their fathers, are not given to the distribution of tracts, unless they be Huguenots of the uncompromising Languedoc type. It was a bit puzzling, so I thrust the leaflet into my pocket for reading later on.

That night, when the maskers had fled homeward and the stars blinked down upon a sleeping city, ready for the penitence of Ash Wednesday, I spread out the paper before me and as I write I have it spread out again. There is nothing pretentious or unusual about it. For the most part it is a straightforward arraignment of sin—the sort you or I might hear at a retreat given by a good priest who has made the Spiritual Exercises of St. Ignatius.

ties his meat and drink. Sin is lawlessness and Satan a robber.

How many, thought I, and I fear that I smiled, how many of those into whose hands a copy of the tract had been placed on that merry day of carnival kept and read it, or, reading it, had aught but indifference or ridicule for the words that it contained? Who of all the throng that had wended its laughing way down the crowded thoroughfare had a care for sin, except, perhaps, to wing a jesting shaft at the black coated "crape-hanger" standing weekly on the corner, emulating after his own poor fashion Jonas at Nineve or Savonarola at Florence?

Nevertheless, there *were* those in New Orleans who were thinking of sin that morning. Yes, indeed. But they were not on St. Charles Avenue or at Lee Circle. I recalled that a day or so before, when, passing the Monastery of the Poor Clares, I had stepped for a moment into the chapel to say a prayer and refresh my weary soul amid its coolness and quiet, I had observed a notice that was posted on the door. It informed me that on the two or three days before Ash Wednesday reparation would be made before the Blessed Sacrament for the sins committed during the carnival.

For a moment I felt almost as if a basin of cold water had been dashed in my face. Sins committed during the carnival! Had I not been assured by those who knew that Mardi Gras in New Orleans was a time of harmless fun? Had I myself seen anything thus far among the thousands of visitors that pointed to excess? Surely, I had not. Who, then, were these women, shut away from the world, ignorant alike of its pleasures and its pain, that they should post a notice regarding expiation for sins of which they knew nothing? Well, I could and would be tolerant of their gentle, kindly weakness, but it was entirely unlikely that others would be as generous.

Then God was good to me and I came to a realization of things as they are. What though the carnival is, as a whole, a season of innocent pleasure? Poor human nature is weak and there must needs be some falls. Suppose there were but a single one; would not that be a sad matter in the eyes of God? Sin is sin. Had I not learned that in the penny catechism, and knowing it as I did could I not see how its shadow turns the brightest noon-day into blackest night, the purest rejoicing into the most poignant woe? Were these women, after all, as ignorant as I had dreamed? Innocent—yes, as innocent as lambs, but ignorant, never. I recalled the swift, vivid word picture painted by her biographer of Mother Bentivoglio, foundress of the Poor Clares in this country. I remembered the greatheartedness, the generosity of that soul, who knew what it was to be actually hungry and homeless for Christ's sweet sake. I thought of her sitting behind her curtained grille listening to the tales brought to her of sin and grief and temptation and giving to each of those who came her word of consolation. And so it is with her successors. Here and there over our broad land

the cloistered daughters of St. Clare are the recipients of the sorrows that are told off to them. They take those sorrows and lay them at the feet of the God of the Tabernacle who transmutes them by a Divine alchemy into golden blessings. *They*, ignorant of the world? I ought to have hung my head in shame. Ah, no, it was I who was ignorant, and as I rose from my knees and passed out into the glory of the February sunshine I felt a bit more humble.

A tremendous, whirring noise sounded overhead. Above the monastery an air-plane belonging to what was billed as a "flying circus" was doing queer "stunts." An acrobat balanced himself on one of the wings and then hung head downward from a trapeze. What chances he was taking—and all for human applause! Those nuns within, making reparation for sins committed during the carnival—they had taken but one chance, and a big one. They had gambled their all; cast it with gay abandon at the feet of Christ, troubadour-like in the spirit of their father Francis.

And so there is a fellowship of a sort between the Poor Clares in their silent chapel and the somber-clad tract distributor at Lee Circle. They are at one in this at least, that they realize the awfulness of sin. Herein, however, is a difference: To the nuns has been given a knowledge of sin's remedy. May it, by God's grace, be granted the little brother on the corner, where the laughing crowds go by.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

Are Criminals Insane?

To the Editor of AMERICA:

To my mind Father Ayd, in his correspondence, "Are Criminals Insane," which appeared in your issue for April 18, correctly stamps many articles published within the last five months on crime and criminal responsibility as "brilliant bunk." They are a gathering of rubbish made by the writers. On reading the opinions of Professor Barnes and of Clarence Darrow on this subject one is inclined to question whether their minds are normal. Since they deny freedom of the will even in the ordinary citizen, it is quite probable they were never at liberty to express any other sentiments than those we find in their writings. Hence we must place them in the class of "irresponsibles" and not take them so seriously. Yet they are doing a lot of harm. Their erroneous opinions are becoming prevalent today and are contributing much to the increase of crime.

Men like Barnes, Darrow, Lawes and Osborne are too often lacking in the correct principles of logic, ethics, psychology and criminal sociology. They would, I feel convinced, discard their erroneous views if they had a good course in these sciences. It is not malice, it is just ignorance. They gather statistics inconsiderately and hastily in order to bolster up their pet theories and they handle false as well as correct statistics without any logic. Their writings in our popular magazines become a bait which is quickly swallowed by unwary attorneys in criminal cases, zealous wardens of our penitentiaries, criminologists, unthinking social workers, etc. How long before they will feel the undigestible hook?

AMERICA correctly comments in its issue of April 18 that

everybody has complained for a decade about the prevalence of crime but that nobody does anything to correct it. We have become as patient with the evil-doer as we have with the weather. Just talk and nothing more. The wrong theories on causes and remedies for crime have gained such prominence by being heralded in papers read and discussed at conventions and being spread throughout the land in magazines articles that the true causes and remedies, though often mentioned, have not obtained the hearing they merit. The abuse of the Binet Test and the statements of psychiatrists and psychoanalysts are, in a measure, responsible for this sweeping indictment of the mentality of criminals. In their endeavor to remedy the situation these good theorists are unwittingly throwing a wrench in the machinery of justice and constantly blocking its work of advance. There has been no concerted action. Besides, public sentiment is but slowly worked up to a pitch. Though we are admittedly the most lawless and criminal nation on the face of the earth today and though juvenile delinquency in particular has long ago outgrown its guilt of "truancy, petty thefts and small offences against property," yet as AMERICA says, our legislators have not been aroused to action. When will they be aroused?

Washington.

PHILIP H. BURKETT, S. J.

The Men of Malvern

To the Editor of AMERICA:

When your correspondent, Eugene Weare, stated in his article, "The Men of Malvern," in the issue of AMERICA for April 4, that "in order that this record may be complete," the names of the leaders in the movement should be mentioned, he left his record extremely incomplete by his oversight in omitting the name of the man who, over a long space of years, has been most zealous and indefatigable in promoting the work of the Laymen's Retreats in Philadelphia. Mr. John J. Sullivan, a leading member of the Philadelphia Bar, has so identified himself with the movement that it is impossible for Philadelphians to think of Malvern without remembering Mr. Sullivan, who has been signally honored in being for many years chosen as the president of the League. There is no one who has contributed more to the success of the retreats than this eminent Catholic layman whose faith and sterling character have received recognition from the President of the United States and the Governor of Pennsylvania.

There is no doubt about the zeal of those mentioned by Eugene Weare, but when he says that his brief account of this magnificent movement is complete with the recital of three names, he is obviously, if unknowingly, misinformed.

Philadelphia.

C. G. F.

Catholic Summer Resorts

To the Editor of AMERICA:

Those were inspiring and thought-provoking letters by Henry Newman, M. J. Browne, and Rev. Henry Borgmann, C.S.S.R., in AMERICA for April 4. Never before had the important bearing of summer colonies on the social life of a people been presented in so striking a manner to my attention. Mr. Newman is right in saying that Catholics have not paid half enough attention to this important feature. After all, it is the real social life of a people that determines its genuine religious state. And it is under rural conditions that real society finds its birth, and prospers. Healthy social life is smothered in the cities.

Father Borgmann briefly covers an amazingly large field of summer social centers of enormous spiritual values. The losses we have suffered by neglecting this fertile field are simply staggering to contemplate. The value of covering but a part of what he has outlined is inestimable. But I think he puts too low a price on the beginnings of the settlements he suggests.

It will not do today to depend on "luck," and expect haphazard beginnings will develop satisfactorily like Topsy, in "Uncle Tom's Cabin," who "jes growed." Today such affairs should be carefully planned on a high plane to compare favorably with the very best. The more ambitious they are, the more certain to succeed, although at the beginning a moderately large capital will be required.

To begin in a small way, at an ill-chosen location, without definite plans and restrictions, invites failure from the beginning; as such a colony will develop into "A conglomeration of huts and bungalows," such as the Reverend Father has referred to, a spectacle of which no one will be proud.

New York.

JOSEPH ROGERS.

Again "Everybody Welcome"

To the Editor of AMERICA:

In reading AMERICA I was particularly interested in the series of communications on "Everybody Welcome," since the subject there discussed has always been the cause of much thought and reflection to me for many years.

During my twenty years of service in the army, it has been my good fortune to visit many places under the auspices of Uncle Sam, and I have been in the greater part of what we call our possessions. As I happen to be of the church-going kind, I always keep my eyes open, and my mind active regarding things that pertain to the advancement of our Church in this country, the U. S. A.

I have never been able to understand why the Catholic Church does not hang signs outside her edifices such as: "All seats free," or "All welcome," etc., as do the Protestant churches. Is it any wonder that in the South, where I spent a good many years, people are inclined to look on us suspiciously, and as very uncharitable and self-assuming, or that they believe we do not want them to come into our churches?

Why, then, do Catholics not place signs on their churches? Surely they are not afraid of desecrating the outside of the building, or hurting somebody's feelings in the parish. Why I have been in St. Patrick's Cathedral on several occasions, and while there, noticed timid persons standing in the back of the church as though they expected to be hit by a bolt from heaven, and I have seen them on the outside as well, standing on the steps with a look of awe on their faces, as though they expected the Cardinal to come out after them with a flaming sword and order them away!

There is no jest. Protestant people cannot understand the absence of the "Everybody Welcome" signs, for in my own little sphere of life in the army I have had many a Protestant boy ask me to take him to Divine services, and after I had promised to do so, these visitors still hung back until I had almost to drag them in. Something should be done to take away this fear, and in that case I am sure that we would have many non-Catholics at our Mass and other services daily.

Another queer thing is that we do not even let folk know that it is a Roman Catholic church. The fact that the parish knows it is Roman Catholic, seems to satisfy the congregation and those concerned. But how about the visitor who is a total stranger?

There is one Catholic church, located near, in fact, across the street from the Pennsylvania station in New York. It has an illuminated sign, in good-sized letters, reading, "Roman Catholic Church." And right here let me say that this is the first church I have come across that seemed to have the good sense to admit it was Roman Catholic.

Of course we understand, that the ten cents charge at the door would somewhat embarrass outsiders, but what of it! How about placing another little sign inside, or near the contribution table, reading: "Seats free for non-Catholics." This would help some, especially as we would have the sign outside, "All seats free,"

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and this special sign would mean of course, for non-Catholics only.

Do you know, since I have been in New York, I have attended several missions and novenas, in which I have heard some wonderful sermons, and oh, how I wished that the church were jammed with non-Catholics! In fact I have prayed to God, that such might be the case, that the word would not fall on barren soil.

I believe that many good Catholics have these same views and would appreciate the attendance of non-Catholics at our services, for since we claim to be "broad-minded," why not give an example of it by inviting our separated brethren to our services, and not wait for them to ask us. I am sure that Christ Himself would like it that way. While He was preaching on earth, He made no discrimination and invited everybody to His services, both Jew and pagan.

I believe we are a little old-fashioned on this point, and I feel that though we know ourselves to belong to the one true Church, there are several little things we could copy from our non-Catholic friends. Advertising and cordiality are among them.

We possess the one true Church, we have Christ's word that He will be with us all days, even to the consummation of the world, but we take too much for granted, and seem inclined to keep our services all to ourselves, leaving to God and our missionaries the work of enlightening our non-Catholic friends as to the truths about our holy religion. You might say, we were a little indifferent as to whether they learn about it or not, and are waiting for them to call at the rectory. Why not let us do a little missionary work of our own?

Governors Island, N. Y.

FRANCIS AMES.

Whither, O Filipino?

To the Editor of AMERICA:

The Filipino is being "salvaged." What will become of the Old Bark once the two great cables now tugging at its weight lift it from its moorings and set it adrift? What are the two cables? One is a cable of steel, otherwise known as "Education," the other is of "brass"—all brass in the slang parlance—and is misnamed "Religion." Permit me to quote from the *La Defense*, Manila, February 26, 1925:

We have in our midst, and actively engaged in their work a distinguished body of American educators, men and women. The governing board of this body consists of three persons: Mr. Monroe (Chairman), Mr. Suzzallo and Mr. Pardo de Tavera. With these is a corps of Revisers, 8 in number and all Americans. There are, besides, 13 Research Associates, 9 of whom are Filipinos.

The creation of this Survey is due to a bill of the Philippine legislature inviting and authorizing it. Mr. Gilmore, our Vice-governor and Director of Education, selected its members. The Survey, as its name indicates, is not a legislative body, nor strictly authoritative. It can only recommend. But its recommendations will be of much importance. It is expected particularly, according to the expressed will and vote of the Lower House of the legislature, that some prudent and just arrangement will be recommended for teaching religion in the schools.

None of the Americans in the Educational Survey is a Catholic, none of the Board; and none, we are assured, of the Association can be considered to be a Catholic. Not one Catholic in an official body appointed to report on and regulate the system and tone of national education in a nation overwhelmingly Catholic! Shall we consider this an oversight? Or is it a gross, a supreme injustice to the Catholic Philippines!

There are nearly 1,000,000 Catholic children in our government schools. They learn nothing in the schools of the most fundamental and vital of all things in their lives—their religion. In consequence, in the Philippines, as elsewhere under a similar system, we are rearing a generation without the observance or knowledge of Christianity, but in pronounced moral decay, with a constantly increasing record of crime.

Filipinos are badly led. They are too docile. When they learn really to agitate they will have all they want.

The "brass" cable is the *Philippine Observer*, printed monthly at the Methodist Publishing House in Manila, P. I. Among its contributing editors are Bishop Charles Bayard Mitchel, Bishop Charles Edward Locke, a Professor of the Philippine University, the dean of the Law College, Philippine University, and many others. Just a few citations from the issue of the above paper, November, 1924. The first gem was found on page 5:

What is the greatest need of our work in the Philippines today? Is it to "tinker with our ecclesiastical machinery" or is it more dynamic spiritual power? Will "tinkering" with the machinery bring this power? The missionary methods of the Methodist Episcopal Church have worked with surprising success in this mission field. The Methodist Church in the Islands (we say it humbly) is as large as all the other denominations put together.

No other testimony than Methodist testimony will bear out that evident falsification ("we say it humbly"). On page 12 of the same number Mr. Joseph Clemens, A. M., presents amongst other vagaries, the following:

By personal conversations I have found that but few of the priests can tell me the meaning of the Mass, and not one in a thousand of those who hear it.

Why do not Romanists encourage their people to read their own Bible? Some time ago when I baptized the brother of a priest, he gave as his reason for wishing to be baptized as a Protestant, that he had been reading the Bible. . . .

Even the books in the Roman Bible give no such teachings as, sprinkling with holy water, protecting ourselves by the sign of the cross, wearing scapulars, praying by rosaries, bowing to images and the chalice, making processions and burning candles to honor saints . . . confessing to priests, indulgences, Masses in a language not understood, extreme unction, etc. . . . the Roman Bible condemns these things. That is why the intelligent Filipinos are driven to the conclusion that the teaching which the friars and Jesuits established here is only about one-fourth Christian, while the other three-fourths is brought in from superstitions of the pagan world.

These are stray samples of Methodist literature. Is it any wonder the young Filipino becomes bewildered? He looks to the classroom for a spark of the old time-honored religion that for 300 years made his forebears happy and prosperous, now replaced by fads in physical culture, social circles and a vague promise for the future. He looks to religion and is met at every turn by the modern gospeller holding a leather-covered Bible up to his view, while he is left without the proofs from Scripture for some of the most consoling doctrines of his Faith.

The fact is but too plainly evident, the modern gospeller is making inroads in the vineyard of Christ, destroying what otherwise would be a fertile harvest of souls. "He that gathereth not with me scattereth." "He that is not with me is against me." Certainly we have in our midst in the Philippines those so called Christian men and women, who, in the name of Christianity are removing with frightful results every vestige of Christianity among the young people in the Philippine Islands. This is due to the two causes mentioned, namely, the godless education in the public schools and the lying teaching of so called "ministers of the Gospel," who live for no other purpose, so it seems, than to root out by a bitter and stifling process of bigotry every clean and wholesome Catholic doctrine for centuries taught and practised in the Philippines.

A certain Protestant minister, whose name adorns the list of contributing editors of the *Philippine Observer*, published a book in 1920 which thus defines religion:

Religion is the chief difference between a Moro and a Christian, between a Jesuit and a Protestant, between a libertine and a saint, between Tamberlane and Cromwell. . . . It is the difference between Tolstoy the vicious cynic and Tolstoy the Christian idealist and prophet, etc.

The Jesuits are placed in very select company by the Reverend Frank C. Laubach. So the campaign of vilification continues.

Zamboanga, P. I.

J. J. MONAHAN, S. J.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, MAY 2, 1925

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Gloomy and Inaccurate

IN some respects the Dean of St. Paul's resembles Mr. King Lardner, of Great Neck, Long Island. While the sun may never set on England's dominions, Mr. Lardner reports that during his stay in the tight little isle, it never even rose. Mr. Lardner's first published comment on Great Britain was a criticism of British weather. The Dean's first comment on the United States was a similar criticism of our weather.

In other respects, Mr. Lardner parts company from the Dean. He wears no gown, but sports a cap and bells, and he fondles a bauble, to the annoyance of few and the wholesome amusement of many. It is not of record that he repeats a misrepresentation for which he has been corrected. But this is a tendency very marked in the Dean. Not only is he gloomy, but in his comments on points of Catholic Faith and morality, grossly inaccurate.

Speaking at Yale the Dean repeated, if the published report of his lecture is correct, some very offensive misrepresentations of the Church's attitude toward the horrible perversion commonly known as birth control. Because the Church condemns it as a violation of the natural law which nothing can ever justify, even in an isolated instance, the Dean concludes that, according to Catholic teaching, there is no place for temperance or self-control in marital relations. To this misrepresentation, for which he has been corrected repeatedly, the Dean adds what may charitably be considered an example of sheer ignorance. It consists in an inability to see any distinction between the *natural law*, which is the dictate of man's reason, and the fixed tendencies of inanimate and of sentient but irrational creatures, which are called natural or physical *laws*. Inability to grasp a distinction which is not particularly recondite, thus allows the Dean to attribute to the Catholic Church the grotesque doctrine that man's physical appetites may be indulged in without refer-

ence to what the Dean terms "the higher spiritual law." Delicacy forbids detailed discussion of the Dean's gross conclusions. However, had the Dean cared to quote the real teaching of the Church, he would have said that, following St. Paul, the Catholic Church sees a type of the union of Christ with the Church in the honorable union of husband and wife; that the ideal proposed by the Catholic Church is the sublimation of a physical function, not by frustrating or perverting it, nor by utilizing it solely for the indulgence of sensuality, but by subjecting it to the dictates of right reason and of the Christian law; and that among the first of these dictates is temperance.

The Catholic teaching is as far removed from the restrictions imposed by a forced and uncongenial celibacy as it is from the unbridled egocentrism of the contraceptionist. But when there is question of the Catholic Church, the Dean is almost uniformly inaccurate in his citation of facts and unwarranted in his inferences.

Shackles and Creeds

IN the course of the religious wars which have been distracting our Protestant brethren in New York, and bringing some among them nearer to that source of truth which is the Catholic Church, a vast deal of nonsense has found its way into the daily press. Perhaps the most frequent manifestation of it was the letter from the correspondent in whose opinion a creed is a shackle which only a slave will tolerate.

It is quite evident that this correspondent is himself a slave. He tolerates and even glories in his shackles. For he undoubtedly has a creed which is "I do not believe in creeds." After making a beginning by reciting its first article, "I do not believe in God, the Father Almighty," it is with a poor show of consistency that he taunts the man who begins his creed "I believe in God, the Father Almighty," with weak submission to slave bonds. If one is the apostle of Faith, bound by his belief, the other is the apostle of unfaith, shackled by a barren negation. It is an old proverb which counsels the pot not to call the kettle black.

No extended study is required to discover that every man of sound mind has a creed, even if it consists in the denial of all creeds. Normal men do not regard them as shackles. The engineer planning his bridge has a creed, fixed and immovable. "Two plus two make four, and four times four is sixteen" are two of its many articles. The engineer holds to them unwaveringly, not because he is narrow or bigoted, but because he wishes to make sure that some fine day his bridge will not fall just as a few thousand people and vehicles are using it.

Even the man who lights a cigarette has a creed. He may be wholly ignorant of physical and chemical laws, but he firmly believes that friction will cause a stick of wood tipped with chemicals to burst into flame which can be transferred to his roll of tobacco. He cannot explain,

but he does not doubt. For that matter, even the wisest among us cannot explain the "why" because no one has yet solved the multitudinous problems connected with the ultimate constitution of matter. All that the wisest can do is to explain the process. If he be a true scientist he will admit that to describe a process and to explain why this process is thus and not so, are two entirely different things. But even Macaulay's schoolboy can tell you that the best method of lighting a cigarette is to strike a match and touch the cigarette with the fire. Ignorant and learned alike act upon a creed, and a creed which they do not fully understand. They yield intellectual assent to the statement that when certain causes are brought into play certain results will follow. The ultimate reasons they are ignorant of, but they know enough for all the practical purposes of an active life. As Newman wrote, the man who before he acts must sound the ultimate cause and motive will never act at all. Life is far too short.

The Slave of Truth

TO seek truth and having found it to yield willing submission is the life of the intellect. It glories in its life as the slave of truth. The will is free, but the intellect knows that it is bound by its perception of the identity of subject with predicate. Once this identity is seen it must yield under pain of irrationality. A man may insist that the whole is less than any one of many constituent points, but he may not do this in the name of intellectual freedom. The very act places him outside the bounds of reason and makes him the slave of error.

Now there is truth also in that field which is called religion. The claims and propositions of religion can be ascertained, stated, discussed, and received or rejected. The seeker may give or withhold assent and say "I believe" or "I do not believe." In either case he states a creed.

Why some newspaper writers attack the need of a creed in religion is easy to understand. What they really mean to attack is not the need of a creed, but religion itself. But how any man calling himself a Christian can argue that a religious creed is something unworthy of an intelligent being, is inexplicable. When the Christian states "I believe in the existence of God," "I hold that Jesus Christ is in all truth God," "I believe that in the next world we shall receive at the hands of an all-wise Judge the just reward of our deeds," he is beginning to enunciate a creed. If he really believes that Jesus Christ is God, he in no way degrades himself by confessing his belief openly. For either Jesus Christ is God or He is not. Either He taught certain doctrines during His life upon earth, or He did not. Either He really died upon the saving Cross for us and rose again from the dead or He did not. Either He shall judge us at the last day, or He shall not. It is not apparent that whoever answers "I believe" is a slave, while those who reply "We do not believe" are freemen.

Without Faith No Love

A RELIGIOUS creed is merely the statement in accurate language of certain truths to be believed. Acceptance of the truth does not enslave, but makes us free by protecting us against error.

A certain group of modern Protestants, who still claim to be Christians, assert that our Lord Jesus Christ imposed no creed upon His followers. "He did not ask Peter 'Do you believe?' but 'Do you love?'" This position seems to grant the authenticity and inspiration of the Scriptures, but if this be conceded the contention that the Lord did not impose a creed must be abandoned. For the men who knew Our Lord best reject it. They relate that He proposed certain truths to His followers; that is, He established a creed, so binding that no man might deny it except on peril of eternal death. Of the Evangelists who thus testify, two, Matthew and John, had been trained by Christ Himself in the days of His teaching. Two, Luke and Mark, the disciples respectively of the Apostles Peter and Paul, were steeped in the first and most authentic traditions of the Saviour. The same testimony is borne by Peter, James, and Jude, His Apostles, and by Paul who had "also seen the Lord."

If ever historical testimony had weight, here it is overwhelming. Not only did the Saviour Himself propose certain doctrines to be believed by all, but He commissioned His Apostles to teach them with His authority to all the world. Hence these doctrines, formulated in compact orderly statements called creeds, have a living, visible teacher with whom, according to the promise of the Lord, the Holy Spirit of truth abides to the end of time. Hence, too, they bind today, and all who refuse to accept them place their salvation in peril. For unless a man believe and be baptized, are the words of the Saviour, words spoken in perfect knowledge of the darkness and imbecility of human nature, he shall be damned.

Begin by admitting the authenticity of the New Testament and we are forced to admit, first, that Jesus Christ imposed a creed, and next, that He has entrusted it to a visible and infallible teacher. Peter it was who confessed his love for Christ because he had first accepted the creed made obligatory by Christ. For he could not have loved and been loved in return had he fallen under the condemnation pronounced against those who do not believe. Love is the completion of the law, but the unreserved acceptance of all that God has revealed and the Church proposes for our belief, the which is Faith, is its beginning. Jesus Christ never said that love alone was enough, or that without Faith, genuine love was possible, but He did say that unless a man believed all that He had taught, he should be lost. Love then is the completion of the law, but Faith is its beginning. Where there is no beginning, there is no end; where there is no unquestioning acceptance of all that God has revealed and His appointed representative proposes for our belief, there is no love.

The Plight of Secretary Fall

THE plight of Mr. Albert Fall and of his associates is indeed sore. It is now more than a year since charges affecting his honor, if not indeed his common honesty, were made with such vigor that Mr. Fall was ultimately obliged to resign his position as Secretary of the Interior. Since that time the unfortunate ex-Secretary has remained in the pastoral seclusion of his ranch at Three Rivers, New Mexico, rarely emerging from his solitude, preserving a strict silence when he does emerge, and opening his darkened doors only to occasional guests, such as Mr. Edward L. Doheny, his faithful friend and financial adviser.

It is a matter of public knowledge that the accusations which pretend to link Mr. Fall's name to certain dealings connected with large oil leases and small valises containing \$100,000 in currency, are of the gravest nature. Indeed, Mr. Fall was criminally indicted thirteen months ago. But after thirteen months he has not been tried. Senator Wheeler has been tried and acquitted, but Mr. Fall is still stuck fast in the mire of the slow preliminary processes of the law. Some weeks since, on the technical ground that an attache of the Department of Justice was in the jury room when he should have been elsewhere, the indictment was quashed.

The Government has appealed against this ruling and Mr. Fall faces another long delay. The Government merely "hopes to take up the case within three months." The delay may be three years, and in three years memories grow dim and witnesses die. Albert Fall may never be permitted to plead at the bar of justice. His honor is impeached, and he has no legal redress. He is denied that right so dear to all English-speaking peoples since the day when the Bishops and barons ran John to corner at Runnymede: an appeal for vindication to a jury of his peers.

It is this leaden-footed delay that brings our judicial processes into common contempt. Judges protest, juries protest, the American Bar Association protests, the Chief Justice of the United States protests, even the *New York Times* protests, and in its most pontifical manner, that the constitutional right to a speedy trial in open court be not flouted by our courts. But to no avail. Albert Fall, once a Senator of the United States and member of the late President Harding's cabinet, deprived of his day in court, broods in seclusion at Three Rivers, New Mexico, the silent victim of a justice both halt and blind.

The Growth of Polygamy

WHEN John Smith, retailer, enters into lawful contract with John Jones, manufacturer, touching the purchase of sundry hats of specified varieties, and their safe delivery at specified times, the courts will compel both parties to fulfill the contract or pay the penalty. If on the plea that he does not favor the color of Smith's

hair, or on any plea not voiding the contract as provided by law, Jones refuses to deliver the hats, Smith can recover for damages. Similarly, should Smith pay Jones with a cheque calling for imaginary dollars in a non-existent bank, the contract is not respected and Smith will probably go to jail. Parties to a contract are not permitted to profit by fraud or wrong-doing. Pleas for relief must be written with clean hands.

Our courts are vigilant in the matter of all contracts, except the contract which most intimately affects the welfare of society. In many jurisdictions, they will not compel parties to the marriage bond, which is essentially a contract, to abide by the terms of this agreement. Worse, they actually recognize fifty-two reasons, of which any one is accepted as justification for the dissolution of the agreement. This, then, is the situation in the United States: while the law does not allow unwillingness to observe the obligations of a commercial contract as a sufficient reason for voiding the contract, it suggests fifty-two ways and means by which an unwillingness to keep faith with the marriage bond may be converted into a legal reason for dissolving this contract.

It is, of course, quite true that the commercial contract and the matrimonial contract are not on the same plane. Each is an agreement founded upon mutual faith, but the substance and the effects of the marriage pact are of an importance to society that is infinitely higher than any commercial agreement. Our legislators, however, regard it as a contract of lesser moment. Reflecting a moral standard that has become unfortunately common, the courts themselves exercise no severe scrutiny over the already lax procedure which is permitted to dissolve the matrimonial contract. New York, for example, is not ranked among the States with loose divorce laws. Divorce is allowed for two reasons only, the statutory cause and, since March 25, 1922, on proof of five years' absence, during which diligent search has been made for the missing partner. Thousands of divorces have been granted for the statutory cause which, under the laws of the State, constitutes an offense punishable by imprisonment in the penitentiary. Yet, as is reported by good authority, not a single action has ever been instituted against any guilty party in these cases! Since action is never taken, it is reasonable to conclude either that legal proof of the fact of statutory offense has been lacking, in which case the divorce should not have been granted, or that the public prosecutors permit the commission of a felony when it is to be alleged as a ground for divorce.

The scandal of our divorce laws daily grows more revolting, and it is plain that a revision which will bring them into something like conformity with monogamy is greatly needed. Even more necessary is it to teach the rising generation the principles of religion and morality, so that they may realize the sanctity of the obligations imposed by the marriage bond. Nothing else will check our steady march toward national polygamy.

Dramatics

Late Spring Plays

THE opening of the new Guild Theater on the evening of April 13 was, of course, the most interesting event of this dramatic season. Indeed, there have been few more interesting events in any dramatic season. It is always interesting to see dreams come true, and the Theater Guild Workers have had some beautiful dreams, which they have made into beautiful realities.

From the first their success has been phenomenal. Six years ago their treasury contained nineteen dollars and some odd cents. Today they are filling four theaters with successful attractions, including the new and really exquisite playhouse they have built this season. Their financial operations extend into millions; and of the five plays they produce every year three are successes. Few if any rival producers can show us a batting average equal to this. Moreover, the Guild people treat their authors kindly (so few producers do!), and they have been pleasantly modest in their success. All of which being so, it is not surprising that the opening of their new theater, with Bernard Shaw's "Caesar and Cleopatra" as the play and Lionel Atwill and Helen Hayes as the stars, brought out a record attendance of their friends.

From this point in the chronicle, however, one's enthusiasm ebbs a bit. While the new theater is undeniably beautiful, the flights of stairs leading up to it were lined that night with groaning, heaving patrons of the drama, justly irritated by so long a climb, which, indeed, calls for something like Matterhorn experience.

The performance, too, was a slight disappointment to the audience. Mr. Atwill, uncertain of his lines, swallowed the greater part of them in his first-night embarrassment; Helen Westley in her role and Schuyler Hadd as Apollodorus revealed their artistic temperament by also forgetting their lines, if, indeed, they had ever known them; Albert Bruning should never have been permitted to cast gloom over the gathering by the badly delivered prolog he gave as the God Ra; and the illness of Lee Simonson cost us the beauty and delight we would have had in the settings if he had been well. The new theater appears to have no ventilating apparatus, and the play lasted from eight o'clock till midnight, while the audience sat gasping.

On the other hand, Helen Hayes was a charming Cleopatra; the supporting company was good, on the whole; and the play contains some of Shaw's most brilliant work. A few more performances will eliminate the nervousness of the company, and possibly someone will remember to open a window or two. But the drama will not be shortened, because Mr. Shaw will not permit it to be; and Mr. Lionel Atwill, though he shows us a Caesar agreeable to look upon, will never make America's audiences forget Forbes Robertson in that role. It may be added

that the only critic really enthusiastic about the Guild's first night was a young man on an afternoon newspaper. But it must be explained that he had had most of the next day to get over it.

"The Wild Duck" is one of the most depressing plays ever written, even by Ibsen, arch-apostle of pessimism. But there is no question that the Actors' Theater revival of the play in New York, at the Forty-eighth Street Theater, gives us some of the finest acting we have seen in many seasons. The entire cast is admirable, and Blanche Yurka's performance is the best she has given us in any role. But taking the production as a whole, the acting honors go to a very young newcomer, Helen Chandler, whose unforgettable interpretation of the part of the child stands out brilliantly even in a season such as this one, when exceptionally good acting is found in so many of our theaters. Our most distinguished actresses, Nazimova and Mrs. Fiske among them, have played the role this young girl now puts so vitally before us; but they have never given to it the amazing youth and simplicity and sincerity and wistfulness which make us follow Helen Chandler's performance with frequent catches of the breath.

The success of James Gleason's plays, "Is Zat So" and "The Fall Guy," is due to the naturalness and recognizability of their leading characters. The former play, which is one of the outstanding successes of the spring, has already been discussed in these columns. "The Fall Guy," recently put on at the Eltinge Theater by the Shuberts and George B. McLellan, is like it in that its principal character is a guy every other guy meets every day and knows all about. Johnnie Quinlan, played by Ernest Truex, is a simple, artless, likable young chap who "falls for" everything and everybody around him. Consequently, when he loses his job he "falls" for the scheme of "Nifty" Frank Herman (well played by Hartley Power), who makes him a stool pigeon for the handling and sale of drugs. Johnnie thinks "Nifty" is merely a bootlegger; and Johnnie sees nothing particularly sinful in concealing in his flat a suitcase packed with bottles of whisky. But the case has a false bottom, and Johnnie is unconsciously secreting "dope," which makes things very hard for him when the suitcase is discovered by officers of the law. Then, by the exercise of his wits, Johnnie has to get out of the trap he is in, and he does it, interestingly and quite unexpectedly, for no one had given Johnnie credit for wits. There is a lot of comedy in the little play, and some drama; and the types that wander in and out of the various scenes are familiar types to those who know tenement life. The play is not so big a success as "Is Zat So," but it is entertaining and as clean as a whistle, and it promises to remain through the season, according to present indications.

"Cape Smoke, a play of the African Veldt," produced by Charles K. Gordon at the Martin Beck Theater, gives us two admirable acts and then goes to pieces in the third act. But nobody seems to mind that. The audience has already had all the thrills it is entitled to, and is rather relieved by not having to experience any more of them. For the thrills in the second act are very real ones, and there is a mounting climax which lifts nervous persons out of their seats. The play is capitally acted, except by James Rennie, who was expected to do the best work in it; and, like "The Fall Guy," it is free from suggestiveness and vulgarity. It appears to be here to stay, though the press critics did their best to kill it. Ruth Shepley as a nice girl has no chance to act, but she successfully gets her magnetism across the footlights.

"Hell's Bells," written by Barry Connors and put on by Herman Gantvoort at the Cohan Theater, is another clean and fairly amusing comedy, written by an author to whom black is black and white is white, and who has never even heard of grey. His types are either impossibly bad or impossibly good, and his situations are those which such types might conceivably evolve. It is no play for a critical audience, but its audiences are not critical. They enjoy the acting, which is good, and the amusing lines, and apparently they swallow the impossible plot without difficulty. "Hell's Bells," whose sole profanity is the profanity of its title, is a good play to attend if one is tired of thinking. Humphrey Bogart and Tom H. Walsh have the best acting opportunities and gamely rise to them.

"The Blue Peter," by E. Temple Thurston, put on by the Stagers at the Fifty-second Street Theater, will not appeal to the very young, for there is no love-making in it. It is a sincere and thoughtful piece of work, which should be of acute personal interest to young Mrs. Theodore Roosevelt and young Mrs. Kermit Roosevelt, as it takes up the problem facing wives whose husbands are filled with wanderlust and the spirit of adventure. Such men, the play shows us, find it hard, after they marry, to settle down. "The Blue Peter" is the flag of adventure, ever fluttering in their horizon and tempting them to distant lands and dangerous enterprises.

Very beautiful work is done in this play by Margaret Wycherly as the understanding mother of the hero, while Marjorie Vonnegut, as his wife, proves that she has come to our stage to stay. Warren William as Stanton, the hero, is so uneasy in domestic life that most of the women in his audience are sincere in expressing their dislike of him.

In depressed silence we pass over such productions as "The Dove," a Belasco play written by Willard Mack, Congreve's "Love for Love," "Eve's Leaves," and "The Night Hawk"—pausing only to remark that the recent hesitating gesture of our city fathers toward cleaning our stage was exactly as futile as everyone expected it to be.

ELIZABETH JORDAN.

RIVERS FROM THE SEA

I know too much of things that are not mine,
The blowing of the wind,
The falling of the rain,
The moonlight in a crystal flask of wine.

The cool, clear thought of God is lost to me,
His ancient beauty thinned
Into a mist of pain,
For these black waters wind too late to sea.

CHARLES T. LANHAM.

REVIEWS

The Isles of Fear. The Truth About the Philippines. By KATHERINE MAYO. New York: Harcourt, Brace and Co.

Readers naturally expect to find in this book, dedicated "To Those Whom the Truth Concerns," a well-balanced and impartial exposition of the subject under discussion, namely, the advisability of the early independence of the Philippine Islands. Unfortunately, some of the statements made in it seem to lie open to the charge brought against those of a Filipino envoy in Washington, that of being "distortions and worse, not of opinion but of fact." The book is certainly a readable volume, but the style and judgment are those of a columnist rather than of an impartial critic of conditions. What is unfair to the Filipino people is the tendency of Miss Mayo to generalize from particular instances of corruption and incapacity. A visitor for a few months from the Philippines to the United States might charge from equally cogent evidence that we are a nation of bandits and bootleggers, and are run by an invisible government no less corrupt than that which bosses the Filipino tao. The Christian Filipinos, eleven-twelfths of the population of the islands, do not shut their windows to keep out the imps of the night any more than do continental Europeans. The Protestants in the islands, from their own statistics, do not number one-half of the alleged 200,000, and even a tourist would discover that the Aglipayan church is not growing. Though other statistics are given in the book, those of education are omitted, except for the assertion that the people are said to be sixty-three per cent illiterate and to speak only the dialect of their barrio. The inaccuracy of this statement should be evident from the facts that the growing generation has been taught English in the public schools for over a quarter of a century, that English is the language of instruction from the lowest grades, that the number of students has for several years been a million or more, and that the young people will make any sacrifice for the sake of an education. The administration and even the character of the last governor-general are severely criticized, yet any charge that the book is meant for political propaganda in favor of the retention of the islands under the American flag is repudiated in advance. To some readers it will undoubtedly serve as such, though in the eyes of the judicious it may help to render the cause suspect.

H. J. P.

These Women. By WILLIAM JOHNSON. New York: Cosmopolitan Book Corporation. \$2.00.

How to Stay Married. By GEORGE GIBBS. New York: D. Appleton and Company. \$1.50.

There is a great deal of common sense in "These Women" which the fair sex might well read and ponder, with personal application. Mr. Johnson cleverly sets forth some of the grievances of wives in the first chapter; this should prepare the feminine mind for some of the just criticisms which later he makes of the sex. Some of the women readers may be inclined to think the author shifts unjustly upon them the responsibility for much of the trouble of marital life. But such an idea would

lessen the profit they would otherwise get from this reading. Mr. Johnson sees the foibles of his own sex too. It is gratifying to note that home life and more quiet and profitable living are emphasized in these pages. Mutual understanding and sympathetic readjustment is the great lesson for both sexes. If this lesson is learned more men and women will "stay married" to use the words of George Gibbs, who in his book too gives emphasis by repetition to many of the points mentioned above. Mr. Gibbs takes up a young couple before marriage and follows them through until the crucial periods of early wedded life are safely passed and readjustment finally attained. The unreasonableness of young married women and the tactlessness of young married men are portrayed. But Benedick and Beatrice finally find themselves and with the finding comes the assurance of more enduring happiness. Both these books point to something very true: selfishness is at the root of most of the unhappiness of the world. But both authors have failed to point out the most effective means of overcoming selfishness—the ideals held up by Jesus Christ to His true followers.

P. M. D.

Adventures in Criticism. By SIR ARTHUR QUILLER-COUCH. New York: G. P. Putnam's Sons.

One naturally looks for an interesting and instructive book from Sir Arthur Quiller-Couch. The present volume is a collection of short papers on various literary persons and topics. The essays were evidently contributed to magazines and reviews; in some cases they appear to be excerpts from note-books. But they are all worth reading, all have a note of solidity, independence, broadness, and a suggestiveness that is refreshing. Sir Arthur has his preferences, and plainly says so, but he does not show prejudice. There is a vast gulf between these two. A prejudice is merely a liking for one thing before another; a clinging of the affections to one object, even though the object rejected is recognized as better in some ways or in many ways. Preference does not close the eyes to excellencies. Prejudice does. It is a judgment uttered before the case is well examined, and so is narrow and irrational. Some of the authors mentioned in this volume have been forgotten, save by scholars. Such are Samuel Daniel, William Browne, Thomas Carew; but there are interesting papers on Goldsmith, R. L. Stevenson, the brothers Kingsley, Zola, Björnson, Stockton and others.

F. M.

The Shadow of the Gloomy East. By FERDINAND A. OSSENDOWSKI. New York: E. P. Dutton and Co. \$3.00

Some discredit has been thrown on Dr. Ossendowski's revelations on Russian life. But according to Charles Phillips, writing in *AMERICA* for March 7, and to the special investigator of the *New York Times*, the accusations against Dr. Ossendowski are traceable to Soviet intrigue and are unfounded. In this latest book of the Polish scientist is presented a fearsome picture of the soul of Russia. It reads like some dreadful nightmare, or like a fairy story of half-human monsters in a blighted land. But it is no fairy tale and, according to Dr. Ossendowski, it is not an exaggerated account; rather it relates personal experiences and actual observation through several years of residence in Russia. The refined, mystic Russia that the world admired during the later years of Tsarist regime was Russia wearing a mask. Tearing away this veil, Dr. Ossendowski, in this series of sketches, attempts to show the Russian as he is, half-barbarian and half-civilized. The aristocrat and the peasant were not essentially different, the Tsarist Empire was only less menacing to civilization than is the Soviet. The country was and is the breeding place of witches and sorcerers, of debased superstition and gross spiritism, of orgies, crime and corruption, of pagan mysticism and the worship of Satan. It is a startling array of specimens that the author presents; so hideous are many of them that one almost

hesitates to accept them as fact, or, if accepted as such, that one must consider them as rare excesses rather than usual occurrences. The book, however, may be taken as a solemn warning against a too simple trust in Russia and its peoples, and as a revelation of the sinister and criminal traits with which Russia has been thoroughly infected by the East.

F. X. T.

BOOKS AND AUTHORS

Stories for Girls.—It is evident that our Catholic writers are turning out each year better and better work; not merely is their style improving, but their plots are more cleverly fashioned and their characters resemble people in real life more closely. This is well exemplified in two books lately off the press. "Mary Rose, Sophomore" (Benziger. \$1.00), by Mary Mabel Wirries, is the second of a series of stories woven about Mary Rose, a genuine girl, who has her faults and her good points. A practical insight into a girl's boarding school and the great work the Sisters are accomplishing is so well set before the reader that a book of this kind is better than pages of advertisement for our convent schools.—Another book, "The Valley of Peace," (Herder. \$1.50), by Lida L. Coghlan, is a quite different type of story. A pathetic plot is built around "The Golden Rule"; and one will not soon forget the gentle but heroic figure of Stephanie Anderson. The publishers too must be congratulated on the format of these two books, as well as on the price.—Splendid companions for child readers are all the characters in "Little Aunt Emmie" (Lippincott. \$1.75), by Alice E. Allen. Emmie has learned a great deal of Indian lore and legend from her father; she herself tells interesting stories and invents wonderful games, she has exciting adventures in the mountain, and gets tangled up in a great mystery. John Nathan is a leading character in the story even though he is an old donkey and is sometimes quite stubborn. This is a charming tale of the woods and of out-of-door children.

Lyrics and Sonnets.—Time was when we believed that a poet's best title to fame was a sonnet sequence—the time, namely, when we wrestled with the sonnet form. Neither has our mind entirely changed on the subject. "Sonnets of a Simpleton and Other Poems" (D. S. Colyer, Newark, N. J.), accordingly, when they came to us, came not into an untried hand nor under an unappreciative eye. A. M. Sullivan, we know, enjoyed fine inspiration, burned with a poet's ardors, yet missed in his technique the high perfection that he sought. His unmistakable consecration to his art and its difficult demands promises better things, in hope of which we may well afford expectantly to wait.—Keenly interesting is it to hear from out the twilight of the Middle Ages the voice of a passionate Jew; and this is what a little volume brings: "The Selected Poems of Jehudah Halevi" (Philadelphia: The Jewish Publication Society of America), translated by Nina Salaman. Jehudah ben Samuel Halevi was born at Toledo in 1086; there remain only slight fragments of his life as physician, philosopher and poet. But it is most fortunate that his poems have been preserved and lovers of the beautiful should be deeply appreciative of the present edition.

Round the World.—Frank Hedges Butler, the author of "Round the World" (Stokes), has been singularly fortunate in being able to see the world by land, water and air. The present book revisits many of the scenes that were described in a former work. Japan, Corea, the Pacific Islands; Florida and Cuba; Java, Bali, Australia and the South Seas, all these countries come under the interesting pen of this London wine merchant, who combining business with pleasure, was given entrance through social connections into many places barred to the ordinary tourist. He returned to America after forty-five years and found it

"still a young country and in some ways hardly yet civilized." —An entertaining account of hunting and fishing experiences in Colorado may be enjoyed in "My Heart in the Hills" (Dorance, \$2.00), by Charles Hansen. The wild and secluded places of nature make their appeal from the pages of this book, for the author loves them. But his speculations on life, evolution and religion reveal the fact that he is more skilful in speaking about the joys of the gun and the rod than he is in handling the tools of philosophy.

Ascetic and Mystic Reprints.—Mother Clare Fey is the foundress of the Congregation of the Poor Child Jesus. Born in 1815 at Aix-la-Chapelle, she closed her holy and useful life in May, 1894, at Simpleveld in Holland. "The 'Practice' of Mother Clare Fey" (Herder, \$1.25), is edited by a member of the Congregation. Souls seeking spiritual food and edification will find in this new edition an aid to the strengthening of their interior life in the practise especially of the presence of God in union with the Holy Eucharist.—It is always a matter of great interest to read the spiritual works of the monks and churchmen of the Middle Ages. E. Allison Peers has rendered a service to the ascetic and the scholar by his translation from the old Catalan of "The Art of Contemplation" (London: Society for Promoting Christian Knowledge), by Ramon Lull, a Franciscan martyr of the thirteenth century. These contemplations do not refer to "mystical" prayer, properly so called. They are akin to that contemplation of which St. Ignatius speaks in his "Spiritual Exercises." For instance, Ramon Lull frequently mentions the application of the three powers of the soul, the memory, will and understanding. The contemplations on the "Pater Noster," and the "Ave Maria" show similarity to the Ignatian second method of prayer.

Greece and Rome.—In an excellent little work entitled, "Roman Private Life" (Marshall Jones), by Walton Brooks McDaniel, ancient Rome and modern America, Christian and Pagan, are contrasted. This is very delightful literature, for to the easy graces of style, Professor McDaniel adds not only a wealth of information, but comparisons too with modern ways and telling reflections often piquantly expressed which spice up these chapters for pleasurable reading. The author too is familiar with Italy and modern Italian life, he loves his subject and its people, and all this makes for truth and value. The oil of sympathetic understanding is too rare a thing not to be enjoyed. The home, the family, meals and clothing, faith and morals, all are delightfully portrayed.—The classic stories of Greece are contained in "The Light Bearers" (Beckley Cardy, 80c), by Aldis Dunbar. Myth and history are used here to develop in young readers a sense of the importance of Greek culture. This is a readable and serviceable book for school work as a supplement to courses on the history of Greece.

Protestant Devotional Works.—A volume of Yale lectures on preaching is entitled "In Pulpit and Parish" (Macmillan, \$1.75), by Nathaniel J. Burton, D. D. These chapters are reprints of the well-known Burton lectures on preaching. They are of value because of their earnest moral tone and their sound and sensible advice to the young men preparing for the Protestant ministry.—There is much reverent devotion, too, exhibited in "Everyman's Life of Jesus" (Doran, \$1.50), by James Moffatt, D.D. Still, the work lays itself open to serious criticism. What relates to the Holy Eucharist has been carefully excluded. Such a pivotal event in the life of Jesus as the words and actions narrated in the latter part of John's sixth chapter is passed over in silence and the story of the Last Supper is not narrated fully. Such omissions, however, are common in Protestant devotional works.

Fiction.—The best account of the business of newspaper-making that has appeared in years is Irvin Cobb's "Alias Ben Alibi" (Doran, \$2.00). Mr. Cobb is a veteran of the press. He labors under no delusion that the daily newspaper is for any other purpose than to make money for its proprietor. Men yet living remember the day when Greeley, Dana, Bowles, Halstead and Watterson swayed millions who believed with reason that these editors knew the truth and could tell it. After them came the period of star reporters, to be succeeded by the day of the business man. Lest it be thought that "Alias Ben Alibi" is a thinly disguised tract, it should be added that as a story it must be ranked with Mr. Cobb's best. And that is high praise.

In "Selwood of Sleepy Cat" (Scribner, \$2.00), Frank H. Spearman offers a superior specimen of the typical Western story. To rate it high as a novel would be to over-estimate it; but it is a wholesome and gripping narrative of adventure. Sleepy Cat was undoubtedly a "bad" town; Selwood believed in fair play and was ready to fight for it; after many clashes and a final struggle, love and virtue triumphed. Readers who enjoy romances of the wild West will like this tale.

There is a fascination for the general reader about newspaper making. "The Copy Shop" (Putnam, \$2.00), by Edward Hungerford, explains the process the while it details the professional evolution of a young reporter first on a country journal and then on a metropolitan daily which may be identified as the *Sun* of the Dana era. Incidentally, the inevitable romance adds interest to the journalist's career; but neither his morals nor his manners improve in parallel ratio to his success.

College life is again the subject of a novel. "Wild Asses" (Small, Maynard, \$2.00) is James C. Dunton's interpretation of post-war Harvard. In so-called frankness it is not so extreme as other books of its type. It is mostly a wordy description of the lectures, games, dissipations and general silliness of those undergoing a college education.

The story of the clash between the rage for jazz and the ideals of a young musician in New York is told in "The Virgin Flame" (Brentano's), by Ernest Pascal. Michael Cardova, unable to adjust himself and his character to a commercial civilization, is tossed about somewhat blindly by things and people over whom he has little control. The author has still some way to go before he achieves a really dramatic novel with the materials with which his mind is undoubtedly teeming.

No words apply more adequately to Algernon Blackwood's "Tongues of Fire" (Dutton, \$2.00), than those which he himself uses to explain an incident in one of his sketches: "they have the spice of something just a little unusual, of something a trifle forced." There are a score of stories, each having as its theme something beyond the limits of the natural, something psychic or speculative or ghostly. Though the style and art of the author are attractive, his subjects are such that they cannot invariably produce the sense of reality.

Cape Cod is the playground of "Portuguese Silver" (Century, \$2.00), by Charles N. Buck. Beneath the surface life, amateur and professional detectives feverishly seek evidence against a titled Italian anarchist. Mysterious complications develop rapidly until a supposed Portuguese fisherman is unmasked by an international sleuth. The Yankee episodes are done in the Lincoln style, the Latin element has something of Conrad's subtle mysteriousness; but the artistry of these two masters is somewhat lacking.

Ethel Boileau proves in her latest book, "Hippy Buchan" (Doran, \$2.00), that she is a novelist above the ordinary. Nevertheless, it is saddening to realize that she is using her talent to profane the Giver of her gift. The allegorical phase of the story is clever; but the flippant mockery of Divine Providence is inexcusable. The narrative of London's "fast set" since the war is vivid, indeed, too vivid for self-respecting readers.

Education

The Unusually Bright Child

If the attempt to impose "common school education—same for all" was a factor in creating a situation which contributed largely to John's breaking away from a well-to-do home and taking the path of delinquency, because pressure was being constantly brought to bear to make him perform tasks that were beyond his mental level, there is very often an opposite situation. No two persons have exactly the same mental, physical and social endowment. Even two persons on the same level of mental development will differ widely in specific skills or in specific abilities. In a study made of the Duluth Catholic schools, it was found that taking eight hundred and fifty children in three schools as a basis for the study of "overlapping," the scores on the National Intelligence Tests (Form A and B) while conforming in the main with established standards, varied so as to make undifferentiated class room instruction a chimera.

If we consider the 147 children in the sixth grade of these Duluth schools (National Catholic Welfare Council, *Education Bulletin*, September, 1923, Table XVII, p. 15) we find the scores ranging from forty to above 150. A score of forty is normally expected of third-grade children. Evidently the twelve children who score between forty and sixty have been automatically promoted to a higher grade year by year, or every two years, because they became too small for the seats in the lower room. They have certainly not mastered the content of the course of study prescribed for the fifth grade, and they cannot master the sixth grade curriculum even if they should repeat the work once or twice. But we are not concerned so much with the lower end of the distribution in this paper.

We are more concerned about the thirty-nine children who score between 140 and 150. The majority, though possessing the intelligence of upper rank adults, have not profited from their superior intelligence in so far as procuring double promotions is concerned. They are for the most part just even from the standpoint of age-grade accomplishment. Their ages are almost without exception between eleven and one-half and twelve and one-half. As teachers we are utilizing only a very small portion of these brighter children's capital assets. Yet those mentally endowed children should and would constitute our leaders in Church and State. (We are well aware, of course, that we cannot equate leadership and intellectuality. Many other factors enter into the "leadership total.") These bright children, provided always that they are normal from the standpoint of physical development and well-being, should be permitted to advance as rapidly as their interests lead them—along legitimate lines. There should, however, be no urging, no undue stimulation, and no effort at any time to show them off!

The appended table compiled from Ayres, "Identifica-

tion of the Misfit Child" (Bulletin No. 108, Russell Sage Foundation); the School Survey of Butte, Montana; and the Survey of the School Systems of Salt Lake City, Utah, gives the percentage retardation, acceleration, and normal progress in thirty American cities. The findings of the Duluth parish schools are added:

	Retarded	Normal	Accelerated
Quincy, Mass.	19	31	50
Racine, Wis.	28	42	30
Amsterdam, N. Y.	28	23	49
Syracuse, N. Y.	29	29	42
Indianapolis, Ind.	29	37	34
Danbury, Conn.	31	31	38
Milwaukee, Wis.	31	41	28
Rockford, Ill.	32	40	28
Canton, Ohio	34	38	28
Elmira, N. Y.	34	28	38
New Rochelle, N. Y.	34	30	36
Muskegon, Mich.	35	40	25
Niagara Falls, N. Y.	36	33	31
Topeka, Kansas	36	38	26
Danville, Ill.	38	34	28
Trenton, N. J.	38	31	31
Reading, Pa.	40	35	25
Plainfield, N. J.	40	30	30
Perth Amboy, N. J.	41	32	27
Bayonne, N. J.	42	31	27
Hazelton, Pa.	42	36	22
Salt Lake City, Utah.	43	40	16
East St. Louis, Ill.	44	34	22
Elizabeth, N. J.	46	31	23
Kenosha, Wis.	48	36	16
Montclair, N. J.	48	34	18
New Orleans, La. (white)	49	31	20
Butte, Mont.	51	41	7
Passaic, N. J.	51	32	17
Duluth (Diocese of) Catholic Schools	37.4	44.1	18.5

Some interesting facts are revealed through a study of this Table. In the first place, if we place the Duluth schools in rank numerically on a percentage basis, in reference to retardation, they will follow immediately after Topeka, Kansas, or fifteenth on the list, counting from the school having the smallest percentage of retardation. Danville, Illinois, also holds fifteenth place, counting from the city having greatest retardation. In a word, the absolute mean or median falls between the Duluth schools and those of Danville, Illinois. The schools in this survey, then, occupy a mid-rank. There is much more retardation here than there is in Quincy, and much less than there is in Passaic. If, on the other hand, we make a rank distribution according to the percentage of normal pupils, the schools in this survey show the highest percentage of all these city school systems in respect to normal pupils. The percentage normal in the Duluth schools is 44.1; the next highest percentage normal pupils is Racine, with 42. But when we make a percentage-rank distribution in respect to acceleration, the schools in this study hold only fifth place. In a word, while the number of retarded children is average, the number of normal encouragingly high, the number of

accelerated children is not great. This would point to the fact that mentally-gifted children are not profiting in large enough numbers by their superior native capacity. The majority of our mentally-gifted children are making but normal progress on an age-grade basis. There would be compensation if the curriculum were differentiated and enriched for these unusual children, but we did not find that this was being done except in very rare cases.

Suppose we have two streams of water flowing along side by side, some miles apart, one with very slight volume and with only a gently sloping river bed; the other with twice the volume and on an average twice as steep a declivity. Would you not have to retard the latter stream enormously to make it flow mile by mile at the pace of the former? Are we not justified then in saying that the child who can score 150 and the child of about the same age who can score but 50 on the same intelligence test cannot be made to lockstep without doing violence to the former? Our bright and very bright children are more seriously retarded than our dull and borderline children. They are living from day to day in an atmosphere of mediocrity. They are unsatisfied, frequently misunderstood, and at times rebellious. Grades were measured out for children who represented the norm, who could just keep pace with fifty per cent of their fellow children. What has the undifferentiated curriculum to offer the few on the extreme upper end of the distribution? What are some of the moral issues at stake if we leave these young people unsatisfied in their legitimate demands?

SISTER KATHARINE, O.S.B., PH.D.

Sociology

Some Divorce Data

A SMALL volume, "Divorce in America Under State and Church" by the Rev. Walker Gwynne, D.D., has recently been published by Macmillan. Neither the author, nor Bishop Manning who contributes an introduction, seems aware of the teaching of the Catholic Church on marriage and divorce, and in this respect the volume is quite unsatisfactory.

Dr. Gwynne, moreover, cannot resist the temptation to a fling at "the Bishop of Rome" ("Poor Pope! what has he done?" queries Thackeray's *Amelia*) who in the old days before blessed Henry and Anne Boleyn made other arrangements, used to lay claim "with varying degrees of success, to exercise an overlordship in the Church of England." When he, *i.e.*, the Pope, was really successful, he would exercise his overlordship by breaking down the strict decrees of England and of "the Church of England" against divorce, "but always in direct opposition to the civil and ecclesiastical law of the land." If not convincing, the spectacle of the medieval Popes riding full tilt against the unity and indissolubility of the marriage bond in England, is at least diverting.

It is this ancient hatred of Popery, no doubt, which even to this day stiffens the Establishment and the Protestant Episcopal Church in their well-known absolute prohibition of divorce for any cause whatsoever. Thus are these organizations enabled to shine as a good deed in a naughty world, when set against the black background of the Catholic Church whose authorities, as is equally well known, are ever in the forefront of the fight for looser divorce laws, and more of them.

But if Dr. Gwynne lacks a sense of humor, he can manage his statistics well. Consulting the reports of the Bureau of the Census, he has arranged the following table to show the increase, by ten-year periods, in divorce in the last fifty years. For convenience of reference I have added the population as shown by the decennial census:

	Divorces	Population
Ending December 31, 1876.....	122,121	38,558,783 (1870)
Ending December 31, 1886.....	205,595	50,155,783 (1880)
Ending December 31, 1896.....	352,263	62,947,714 (1890)
Ending December 31, 1906.....	593,362	75,994,575 (1900)
Ending December 31, 1916.....	975,728	91,972,266 (1910)

Mathematicians may calculate the exact percentages, but even beginners can see that while in these fifty years the population increased by less than two and one-half times, there were eight times as many divorces by 1916 as there were in 1876. In 1870, the ratio of divorces per 100,000 of population was 28; in 1880, it was 39; and in 1890, 53. But in 1906, the ratio had risen to 84; in 1916 to 112; and in 1922 to 136, or almost five times what it was in 1870.

The increase is seen more clearly, perhaps, by comparing the number of divorces with the number of marriages. In 1916, there was one divorce to every 9.3 marriages; in 1922, one to every 7.6; and in 1923, one to every 7.5. A contrast with our neighbor to the North is illuminating. In 1916, there were 112,036 divorces in the United States and fifty-seven in Canada. To equal our record, Canada should have had 8,040. In other figures, in proportion to population, for every one divorce in Canada there are 120 divorces in the United States.

Reports from one-third of the States show conditions that are disgraceful. According to census figures for 1922, for the number of marriages indicated in the table below there was *one divorce*:

1. Nevada	0.9	9. Ohio	5.2
2. Oregon	2.6	10. Nebraska	5.4
3. Wyoming	3.9	11. Indiana	5.4
4. Texas	3.9	12. Kansas	5.7
5. Montana	4.3	13. Michigan	5.8
6. Arizona	4.7	14. Maine	5.8
7. Oklahoma	4.8	15. Florida	6.8
8. Idaho	4.9	16. Rhode Island	6.9

For the entire United States, 7.6.

Nevada prefers to retain her excessively lax laws. Thus that State draws crowds of men and women, tired of matrimony, from the entire country, and presents the

extraordinary sight of 1,000 divorces to every 900 marriages.

Writing in the *Central Christian Advocate*, Dr. Charles A. Ellwood, professor of sociology at the University of Missouri, arranges the following contrasts:

In Switzerland, where divorce is as easy to obtain as in the United States, there is only one divorce to every sixteen marriages. In other countries, the divorce ratio is still lower. In France, there is one divorce to twenty-one marriages; in Denmark, one to twenty-two; in Germany, one to twenty-four; in New Zealand, one to twenty-four; in Norway, one to thirty; in Sweden, one to thirty-three; in Great Britain, one to ninety-six; while our neighbor, Canada, has only one divorce to every 161 marriages. Even pagan Japan had, in 1919, a lower divorce rate than the United States, for it had only one divorce to every eight marriages . . . America has more divorces in a single year, in proportion to its population, than has such a pagan country as Japan, and more than all the rest of the Christian civilized nations put together.

By the beginning of the present century President Roosevelt could write that the prevalence of divorce was "simply appalling" and warn the country that its most important problem was the preservation of "the unit of our social life, the home." But as the solution of this problem lies largely with the non-Catholic religious groups, the prospect does not appear bright. Dr. Gwynne and a few like him are instances of men who cannot command followers, since they fight for a cause which their respective churches really do not champion. The *debâcle* began when Protestantism rejected the sacramental character of Christian marriage. From that rejection, it was but a step to the repudiation of the obligations imposed by the marriage bond, considered merely as a contract under the natural law.

Our State legislatures can and should take measures to prevent the more shocking manifestations of this polygamy on the ground that it promotes social disorder by destroying "the unit of our social life, the home." But the adequate remedy is found only in a religious creed and practice which Protestantism has never taught or countenanced, and never can. Now as always, when Protestantism prevails, divorce flourishes.

PAUL L. BLAKELY, S.J.

Note and Comment

A Catholic "Mothers' Day"

THE annual commemoration known as "Mothers' Day" occurs this year on Sunday, May 10. The day is observed in a variety of ways, the chief of which seems to consist in the presentation of flowers. This is good, no doubt, whenever it signifies real affection on part of the giver, but for Catholics it seems sadly inadequate. Certainly it is fitting that our Catholic people baptize the day, as it were, by observing it in a genuinely Catholic spirit. Nothing better can be suggested than the method which a number of the clergy have adopted: it consists essentially in inviting every member of the

parish to hear Mass and to receive Holy Communion on the day for his mother. Special services were held last year in many churches, and everywhere the response outran the most sanguine expectation.

The very proposal at once strikes an answering chord in every Catholic heart, for it is not too much to say that to Catholics, more than to others, the name of "mother" is sacred. It is to the Church that women owes her rescue from the degradation which was her lot in pagan times. Against all the forces which mass to destroy the home, the Catholic Church is the one power that fights incessantly to preserve its unity and holiness. When she insists upon the stability of the marriage bond, at a time when both the laws of the State and the unholy customs growing so rapidly in this country allow it to be dissolved almost at will, she affords both woman and the home a protection which no other power can secure. Again, a Catholic observance of "Mothers' Day" is the best protest against that unnatural philosophy which violates the law of man's nature and declares that children shall not be. If "Mothers' Day" awakens in every Catholic heart an appreciation of what the Church has done for mothers and families, and for the position of woman in the world, it has served a splendid purpose. It will have that effect if it is celebrated in a Catholic fashion by approaching the Sacraments.

President Calles' Daughter at American Convent School

A LICI CALLES, aged fourteen years, and daughter of President Calles of Mexico, has recently visited Los Angeles where the local Illustrated Daily News carries her picture and dilates upon her newly bobbed hair. Incidentally it also mentions that she is about to return to her studies which she is to resume at the Academy of Our Lady of Peace, at San Diego, conducted by the Sisters of St. Joseph. Religious have been regarded as a menace by Mexican anti-clericals, but when there is question of an ideal education for their daughters Mexicans as well as others know that there is no education like the Catholic convent education.

Estimated Decline of "Real Wages"

THAT the earnings of industrial labor, expressed in terms of purchasing power, are lower today than in the nineties is the contention of Professor Paul H. Douglas of Chicago University. The *Proceedings* of the Academy of Political Science carries the following table prepared by him. The actual purchasing power of full time weekly earnings in 1922 is here indicated for the various industries as compared with the purchasing power of wages in the nineties, which is placed at 100.

1. Union trades (as a whole), 95; (a) foundry and machine shop, 87; (b) building trades, 100; (c) marble and stone work, 93; (d) printing (book and job), 99; (e) Printing (newspaper), 78; (f) millwork, 98; (g) bakers, 121.

2. Other manufacturing industries: (a) woolen goods, 116; (b) cotton goods, 114; (c) boots and shoes, 88; (d) hosiery and knit goods, 102; (e) men's clothing, 123; (f) lumber (1923), 80; (g) slaughtering and meat packing (1923), 83.

(3) Farm labor, 83; (4) unskilled labor, 80; (5) railway labor, 97; (6) seamen, 77; (7) anthracite mining, 97; (8) bituminous mining, 139; (9) teachers, 101; (10) ministers, 78; (11) government employes (1921), 53; (12) postal employes, 74.

The figures as here given would indicate a fall of 5 points for union labor as a whole, in spite of increases in certain occupations; of 20 points for unskilled labor, 47 points for Government employes and 26 points for postal employes. Dr. Douglas holds that price increases have not been caused, in their initial stages at least, by increases in wages, while "price declines are seldom, if ever, intimated by decreases in wages. The chain of causation is the other way."

Father Hudson's Editorial Jubilee

FATHER HUDSON'S golden jubilee as editor of the *Ave Maria* is a unique event in Catholic literature. Fifty years ago a gift from the Empress Eugenie made possible the beginning of a little magazine dedicated to Our Lady. Under the genial and cultured direction of the editor, then a young convert filled with missionary zeal, it soon grew into an organ of Catholic thought and devotion that won the respect and admiration of the country and attracted to it writers of eminence from both sides of the Atlantic. Sketching the literary development of the *Ave Maria* the N. C. W. C. News Service says:

The early numbers of the *Ave Maria* are filled with translations from the French on a great variety of pious subjects. But gradually the best in the rising English Catholic literature found its way to Notre Dame. The magazine printed much of the earlier works of Father Tabb, Louise Imogen Guiney, Shane Leslie, Charles Hanson Towne, Thomas Walsh and a great many others. It was the chosen mouthpiece for the fiction of Maurice Francis Egan and the exquisite sketches of Charles Warren Stoddard. English scholarship was welcomed and the most brilliant of the English Benedictines sent papers of lasting importance.

We congratulate Father Hudson on the work accomplished by him for the Church in our country during the past half century and hope that the day may still be far remote when his active pen will be laid aside.

Not Birth Control
But Death Control

THERE has been altogether too much said about birth control and too little about death control, observes Frank C. McDonald, president of the California Building Trades, in his annual report. The loss of life in industry is still appalling. Thus, for instance, no fewer than 2,500 workers were killed in the coal mines of the United States during 1923. In New York State alone 1,780 death claims were filed with the Labor Department's Bureau of Workmen's Compensation during

the year beginning October, 1923, of which 1,058 were in the New York City district. Mr. McDonald states in his report that:

Annually millions of men, women and children who toil in order to feed, clothe and shelter the people of America are crippled and maimed in industry, while millions of other men and children are poisoned and diseased in industry. Human life is too sacred to be thus destroyed.

As a remedy he endorses the recommendation made by our Secretary of Labor that an industrial safety exhibit be established at Washington by the Federal Government, where models, devices and plans for safeguarding the workers in American industry can be gathered for the instruction of the entire country.

The Jesuit Martyrs and
Catherine Tekakwitha

JUNE 21 is the date now set for the Beatification of the Jesuit Martyrs of North America. The men thus to be honored are Isaac Jogues, John de Brébeuf, Gabriel Lalemant, Anthony Daniel, Charles Garnier, Noël Chabanel, René Goupil and John Lalande. Father Jogues was martyred at Auriesville, N. Y. The next five are Jesuit Fathers who were slain in the Huron country. Goupil and Lalande were seized with Father Jogues and put to death in the same place with him, although not at the same time. The latter two were not priests but had devoted their lives to the service of the missionaries, and Goupil was admitted into the Jesuit Order during his captivity. He was the first of this group to suffer martyrdom. While held by the Mohawks to be subjected to the torments that later were inflicted on Father Jogues an infuriated Indian split open his skull as he was making the sign of the Cross over a sick child. The date of his death was September 29, 1642. Father Jogues endured excruciating tortures and mutilations, and later, October 18, 1646, was slain by the stroke of a tomahawk. On the following day, John Lalande met the same death. The next to yield up his life was Father Anthony Daniel who fell facing a shower of arrows and bullets, July 4, 1648, in an Iroquois attack upon his mission. On March 16 and July 4, respectively, during the year 1649, Fathers John de Brébeuf and Gabriel Lalemant underwent torture by fire and boiling water at the hands of the Iroquois. Father Charles Garnier was killed by the same Iroquois on December 7, 1649, while ministering to his Huron converts, and on the following day Father Noël Chabanel was felled to the earth by a Huron apostate who later admitted he had perpetrated the deed out of hatred for the Christian religion.

Special satisfaction will doubtless be felt by all to hear that in addition to the preparation for these Beatifications, steps have already been taken to introduce the cause of the saintly American maiden Catherine Tekakwitha, known as "The Lily of the Mohawks." The Rev. Aurelian Fajella has been authorized by the Bishop of Albany to institute the process of her Beatification.